1565

The seconde tome

or volume of the Paraphrase of Erasmus vpon the newe testament: conteynyng the Epistles of S. Paul, and other the Apostles. Wherunto is added a Paraphrase vpon the Reuelacion of S. John.

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Bartholomeus Brokesby
.1565.

The vvhole matier and argument

of ſainct Paules Epiſtle to the Romaines by Eraſmus of Roterodame.

AT the beginnyng to make the matier more plaine, this ſhalbee brefely to declare the ſumme and contentes of this preſente Epiſtle. And fyrſt to beginne with the authors name, albe-it I knowe that ſainct Hierome in his commenta-ries he wrote vpon the Epiſtle to Philemon, is of the minde, that Paul was fyrſt called Saule, and afterwarde called him ſelf Paule, in remēbraunce of the great and victorious acte, wherby he wonne vnto Chriſt Sergius Paule lieuetenaunt of Paphos in Cipres, as it is wrytten in the .xiii. cha-piter of the Actes of thapoſtles: And though againe I knowe that other ſome be of the mynde, that Paule for the tyme, wherin he liued vnder the Jewes lawe was called Saule, & that at the fyrſt beginnyng of his newe religion he chaunged his name: yet the one opinion ſemeth vnlikely, for-ſomuche as S. Luke in the chapiter before reherſed, (then Saule, vvhiche is alſo called paule, beyng full of the holy goſte) plainly by theſe wordes declareth that he had two names before Sergius Paules conuerſion: the other o-pinion ſemeth more vnlikely, as it appeareth, as well by that ſome els where, as eſpecially in the ſame chapiter euen at that tyme, when he prea-ched Chriſtes goſpel, he is called Saule, the holy gooſte ſpeakyng theſe wordes, deuide me Barnabas and ſaule.

Me thinketh therfore, that Origens opinion is in this point nigher yͤ trueth. For as in the bookes of the olde teſtament we fynde ſome, whiche had diuers names, as for exāple, one in one place is called Jdida, whiche in an other is called Salomon, likewyſe an other is in ſome place called Ozias, whom ſcripture elswhere calleth Azarias, & in the goſpel of Luke he is called Leui, whiche in his owne goſpel calleth him ſelfe Mathewe: ſo is it to be ſuppoſed that Paule had two names, though that in his E-piſtles he neuer vſeth to call him ſelfe Saule, but in euerye place Paule, peraduenture becauſe yͤ name of Paule was more familiar among them that he wrote vnto, I meane the Romaines and Grecians. Now is the Latine worde Saulus after like ſorte deriued out of this Hebrue worde Saul, as the Grecians fourme Joſephus of Joſeph. This name Paule to them that vnderſtande the Hebrue toungue ſignifieth, marueilous, if we may be ſuffered to ſearche the interpretacion of a Latine or Greeke worde out of a ſtraunge lāguage, in whiche enterpriſe, albeit in other ma-tiers ſainct Hierome ſemeth to be ſcrupulous, yet herein beareth he with him ſelfe, I wene, becauſe the matier is not earneſte, nor muche weightie. For in dede with the Grecians the name ſoundeth, quiet, & with the Latin menne litle, but Saul with the Hebrues, ſignifieth required, or if we geue credence to ſainct Ambroſe, vnquietnes, & ſo doeth it ſignifie in deede as Ambroſe ſayth, but that is with yͤ Grecians only, by this worde Saulos.

And this muche haue I sayd of Paules name, more at large (I wene) thā the nature of an argument doeth wel beare. This epistle endited Paule, Tertius beyng his scribe, as Tertius him selfe at thende of the Epistle sayth. And I tertius salute you also, vvhiche vvrote this epistle in the lorde. It appeareth that it was sent to Rome frō Corinthe by Phebe a womā of Cenchris. Now is Cenchris the Corinthians porte, & standeth not farre frō ỷ citie. And if any mā be delirous to know the tyme, when it was wrytten, to suche as weigh the matter diligently, it may seme wrytten after bothe the epistles to the Corinthians (wherof some gather, that in it aboue other epistles are cōprised & taught the ful & perfite rules of Christiā religion) & wrytten aboute the same tyme that he had preached throughout the whole coūtrey of Achaia, wherin the citie of Corinthe stādeth, & also through the countrey of Macedonia borderyng nigh therunto, euen until the coste of Slauone, not only teachyng euery where Christes gospel in suche places where none of ỷ other Apostles els had been, but gatheryng also (as Peter warned him) money of his hearers for the reliefe of the poore people, made him selfe ready to repayre vnto Jerusalem, & thence, after ỷ he had bestowed that, whiche he had receiued, mynded to goe into Spayne, & by the way to go through Rome, & there to salute christiā men, whose fayth & godlynes he had onely heard of in dede, & yet had he not sene them. Their state was somethyng vnlike the Galathians. For the Galathians beyng at the fyrst well taught by sainct Paule, were by fraude of false Apostles deceiued & brought backewarde to Jewishnes againe. The Romaines cōtrariwyse beyng fyrst misse taught & by false preachers deceiued, assone as they accordyng to theyr wisdome perceiued it, they amēded theyr fault, faste & stedfastly after continuyng in suche a trade, as they well wyst was good. In the infancie & fyrst chyldhod of Christes churche some there wer whiche thought that the grace promised by ỷ gospel should not foorthwith be preached vnto ỷ cursed Paynims geuen al to ỷ worshippyng of idols & deuils, forsomuche as the same semed especially pmised to Abrahams posteritee & stocke of the Jewes. Of this mynde it appeareth that sainct Peter was, as whiche would not haue receiued the capitayne Cornelius into Christes religion, had he not been warned by a vision so to do. For whiche dede he was troubled at Jerusalē, what tyme they, that of Jewes were conuerted to Christ, layde vnto his charge, that he had been in company among them, that wer not circumcised. And likely it is, that some of them, whiche so accused Peter, were of thapostles them selfe. For in the xi. chapiter of the Actes so is it wrytten: *And the Apostles and brethren that were in Iurie, heard that the heathen had also receiued the worde of god, And when Peter was come vppe to Hierusalem, they that were of the circumcision, contended against him saiyng: why wentest thou in to suche as were not circumcised, and diddest eate with them?* Againe some there were of this mynde, which albeit thought not, that the Paynims should from the felowship of the gospel vtterly be excluded, yet thought they therwith also, that suche should not be receiued, vnlesse they wer like Jewes, circumcised: as though it so were that Christ had nede of Moses lawe, therby as appeareth laboryng to transpose and alter the glory of Christes gospel in

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to the glory of theyr owne nacion. Agreable with this is that whiche is wrytten in the .xi. chapiter of thactes, *when it is sayd, that suche, as for the persecucion ensewyng shortely vpon Stephens death were fledde into Phœnicia, Cipres, and Antioche, preached Christ to none, but to Jewes onely.* Againe in the .xv. chapiter, *certaine Jewes came to Antioche, whiche openly preached agaynst Paule and Barnabas, that men were without hope of saluacion, if they were not, (as Moses lawe teacheth) circumcised.* By meane whereof there was suche a commocion stirred vp that it was by a commen counsail decreed and appointed, that Paule and Barnabas with theyr aduersaries should repayre vnto Jerusalem, to the entent that there this contencion might by the Apostles and elders arbitrament be determined, where againe through the vehement and contencious labour of some, of suche specially, as were of Phariseis become christians, of whiche secte Paule himself was too, there was called a coūsel of Apostles & elders, wherin by the authoritie of Peter & James it was decreed, that the Gentiles should not be burdained with the obseruaunces of Moses lawe, but onely abstaine from eatyng of strangled beastes, from bloud, from fleshe offered to idols, and from fornicacion, whiche pointes were for a tyme onely condescended vpon, by reason of the great and stubburne scrupulositie of the Jewes, as by this it doeth wel appeare, that we now see, that thre of them are in these dayes vtterly taken away and abolished. Upon this occasion arose also ẏ notable and famouse cōtencion at Antioche betwene Peter & Paule what tyme Paule the Gentitles Apostle seyng his flocke through Peters dissemblyng to be in ieopardye reproued him openly, as himselfe in the seconde chapiter of his epistle to the Galathians wryteth. Againe at Jerusalem by the counsel of James to pourge the rumour than spread among the Jewes, for that he semed to drawe men backe frō Moses law, he with other of his company shaued him self, and beyng purified as the Jewes custome was, made his oblacion in the temple, as Luke in the .xxi. chapiter of thactes reherseth. By the whiche place it appeareth, that James, albeit he before had enfraunchised the Gentiles, welnigh from the burdaine of Moses lawe, abode styll yet in this opinion, that the Jewes should be bounde to the obseruacion of the whole lawe, if it were for nothyng els, but to appeace suche as had not yet so far profited in the truth of the gospel, that they could be content to despise theyr auncestres rites and vsages. For so speaketh James: *and all shall knowe, that those thinges, whiche they haue heard concernyng the, are false: but that thou thy selfe also walkest and kepest the lawe.*

And for the same cause (I wene) shaued he his head at Cenchris accordyng vnto his vowe, as appeareth in the .xviii. chapiter. And for like consideracion caused he Timothe to be circumcised, as we reade in the .xvi. chapiter, whiche yet had in deede a Jewe to his mother, when that his father was a Gentile. Suche a difficultie was it to make of a Jewe a christian.

This nacion beyonde all other hadde a speciall vntowardnes, nor was there euer founde any, that more stiffely abode in theyr religion, as

Josephus wryteth in his boke of the defence of the Jewes antiquitie. Moreouer as the Jewes were especially hated of al people of the world, so of theyr syde abhorred they againe al other nacions, as vncleane, cursed, and deuilishe, so farrefoorth that they disdained to talke with them, who thought also ye their temple was vtterly suspended, if any vncircumcised had entered there into. Suche proude lookes had they for a lytle skynnes paryng of.

Forasmuche as therefore there was no likelyhode, that the Grecians and Romaines would receiue suche an odious lawe, and that the Jewes on theyr side helde on styl, Paule fearyng lest by suche deadly contencion and strife a great parte of the fruite of the gospel might perishe & be lost, lest also the glory of Christ might by minglyng of Moses name be darkned and defaced, in euery place specially laboreth vtterly to abrogate & abolishe the ceremonies of the lawe, and to persuade them that all assuraunce of attainyng saluacion is through Christ onely. And as he sharpely, but yet louyngly, rebuketh the Galathians, for that they fell backe to Jewishnes againe: so doeth he prepare & fortifie the Romaines, lest they might elswyse vnware through false Apostles be snared, whō he wel wyst, neuer ceassed, eftsones encouragyng thē styl to continue in that doctrine, whiche they had once begunne heartely to embrace and fauor.

There was at Rome a great noumbre of Jewes, whether they were brought thether by Pompeius Magnus who spoyled Hierusalem, and made them captiues, orels whether it were because the prouince of Jury appertained to the Romaines, it is vncertaine, but sure it is that theyr supersticion is by Horace, Juuenale, and Senec oftymes reproued. With them also was Paule after his comyng to Rome muche troubled, as in the last chapiter of thactes of the Apostles it doeth plainely appeare. Paule therfore like a cunnyng craftesman with a wonderfull discrecion tempereth his tale betwene these two people, the Jewes (I say) and Gentiles, labouryng by all meanes possible to allure them vnto Christ, as muche as in them lay procuryng that noman at al should perishe to that capitaine, whose souldiar he was.

One whyle therfore chydeth he one sorte, another whyle, another, and anone after againe comfortably encourageth them bothe. The Gentiles pride he abated, declaryng, that neither the lawe of nature, nor their Philosophie, wherof they were so proude, auayled them so, but that they fell nethelesse into all kyndes of mischief. Checkyng againe and reprouyng the Jewes arrogant myndes, whiche through theyr affiaunce in the law had lost the chiefe grounde therof, that is to wete, fayth in Jesus Christ, he teacheth them, that the ceremonies of Moses lawe are abolished through the bright beames of the gospell of Christ, whom the shadowes of the lawe rudely represented, with diuers other thynges, as the reste of the sabboth day, the displeasure and paine of circumcision, the comyng about of the calendes, the holy dayes, whiche thrise yerely came againe,

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theyr choyse of meates, makyng foule agayne the bathes euerie daye, the boucherye of hurtles beastes, the religion of their temple, polluted with continuall slaughter of beastes, and that all these darke shadowes at the lyght of the truthe appearing vanisshed awaye, and that suche onlye are Abrahams chyldren as expresse Abrahams fayth, that suche are the righte and trewe Jewes, as professe Christes name, and that they were verelye circumcised, whose myndes were clensed from filthy desyers. That true iustice also & perfite blisse is equally gyuen to al people through the gospell and onlye faythe in Christe wythoute helpe of the lawe, and that notwythstandyng that saluacyon was specially promysed vnto the Jewes, yet was it so promysed vnto them, that theyr owne Prophetes letted not to prophecye, that the same saluacion beyng refused by the Jewes, the preachyng of Christes gospell should be spreade abrode among the Gentiles, that no man throughe Moyses lawe, whom the Jewes carnally obserued, obtayned ryghteousnes, but throughe faythe, as he proueth as well by the example of Abraham, as also by diuerse testimonies of the lawe. And after that when he hath by this meanes abated ye pryde of both partes, by taking away this theyr vayne confidences, in the profession of the gospel, he maketh them equalle in suche sorte ioyous of the Gentiles saluacion, that yet lyke a tender father he bewayleth the blyndnes of hys owne countreye men, whome toward hym, alwayes he founde moste spitefull, and so he doeth mitigate this matter, whyche was of it selfe harde, that he sayeth, that all were not blynded: promisyng that the tyme should come, when they should be of a better mynde, & amend beyng through the faith of ye Gentiles prouoked so to do. And here by the way toucheth Paul manye highe & dyuerse poyntes of doctrine, as of predestinacion, of foreknowleage, of vocació, of grace and merites, of fre wyll, of the vnsearcheable counsell of god, of the lawe of nature, of Moses lawe, and of the law of synne. Lykewyse herein are sondrye allegories, as when he maketh two Adams, one in whome we are borne to dye, another in whome we be regenerate and borne agayne to lyue euerlastyngly, Whē he maketh also two men, an inwarde and an outwarde man, the inwarde obedient to the spyryte and reason: the outwarde, subiecte and thrall vnto lustes & desyers, of whyche two the fyrste he calleth sometyme the body or membres, sometyme the fleashe, sumtyme the lawe of synne, the other sometime calleth he the spirite. When he also maketh two deathes, that is to wytte the deathe of the soule and of the bodye, and the thyrde deathe, wherein we dye vnto synne, and synfull desyres. And when he maketh three kyndes of lyfe, a bodyly lyfe, a spirituall lyfe, and a lyfe, wherin we lyue, eyther iustely or synfully. Agayne when he maketh two kyndes of bondage or libertie, one, wherewith we beyng made free from synne, lyue a godly lyfe, or els forsakyng ryghteousnes we do seruyce to synne. And when he maketh two sortes of Jewisshenes, two kyndes of circumcision, two degrees of Abrahās posteritie, two partes of Moyses lawe, one lyke vnto the body, carnall, another, whiche is spirituall, as it were the lyfe of the lawe.

Two baptismes also, of whiche the fyrste is, when we at the fontstone are washed frō oure olde synnes, the seconde is whē we renouncyng all worldly pleasures dye with Christe. Two kyndes of buryinges, a bodely sepulture, wherin Christe laye thre dayes buried, and a spirituall wherin we sequestring and as it were withdrawyng our selues from worldly busines do reste in hym. Two maners of resurreccion, the one paste already in Christe, and shall folowe in vs, the other, wherin we beyng quickened agayne from our death by syn walke furthe from vertue to vertue, in in this presente lyfe, begynnyng the lyfe, which is without ende and death, asmuche as in vs lyeth. Of righteousnes also two kyndes, of god, ŷ is to saye, and man, of the iudgemente of God and manne, of a double prayse, before God, and before manne. After al whiche pointes disputed, he passeth ouer to a commen place belongyng to good maners, by the example of the partes in a mannes bodye, especiallye exhortyng the Romaines to concorde, and because peace and vnitie canne not be whereas pryde and malice raygneth, he beseecheth them with ready myndes, eche one to beare with other, and so to nourishe and mayntayne mutual loue and good wil. And desyreth the Romaines for a season to beare with the Jewes infirmitie, whiche by reason of long custome in the lawe was rooted in them, and on the other syde he requireth the Jewes, not to enuye at the Gentiles called to the grace of the gospell, but rather with godly mynde to folow their fayth & christiā libertie, wyllyng them, synce ŷ there is, but one God of al, one Christe, one grace, & one rewarde to growe all into one bodye, & that none arrogantlye presume and take vpon hym, but yf he haue anye gyfte, wherin he surmounteth other to applye the same to the helpe of his neighbour. This place handleth saincte Paule diuerslye instructyng them, howe they shoulde vse themselfe towarde superstlcious christians, or as he calleth them, weake and feble, howe towarde theyr superioures, & howe to their inferioures and felowes, towarde heathen princes and magistrates, after a sorte yet doyng theyr duties, and to be shorte, howe they should behaue themselfe in prosperitie, and howe in aduersitie. After whiche sharpe monicion, he apeaseth the matter with the Romaines prayse, and auaunceth his authoritie, and doth them to witte, how muche more he had promoted the ghospell, than other, shewyng, what a desyer he hadde to see them, promising, that he woulde come thither, and what lette he had, and why he was compelled to differ it, praysing the fre liberalitie of ŷ Macedonians and Corinthians bestowed vpon the poore and deuoute people, couertlye, and as it wer with a reuerence prouokyng the Romaines to do the lyke. The laste chapiter almoste spendeth he in commendacions and yet this doth he not with names vnsauerly and at auenture heaped together, but with euery mannes prayse maruaylously ioyned with hym.

Finally, because he throughly knewe, aswell the malapert wylynes of the false Apostles, as also the readie simplicitie of the Romaines, eftesones he biddeth them to beware of their fayre speache.

Albeit

Albeit moste parte of matters entreated of in this present epistle specially apertayne to that tyme, wherin the churche beyng but young, secretly encreased, myngled with Jewes and Gentiles together, subiect than to heathen rulers, yet is there in euery place of it, somwhat, wherof holsome doctrine maye be learned, for this our present tyme necessarie, as to beware of supersticion, the roote & originall of dissencion, whiche hauyng a colorable apparence of godlynes, is to the same moste repugnante and contrarie: herein also sumwhat is there of the vayne assurau̅ce, whiche men haue in worldly wysedome and in theyr owne actes and desertes, and of the deserte of fayth, of auoydyng hyghnes of mynde, of bearyng with sumtymes the weakenes of suche, as are not yet fully learned, of nouryshyng mutuall concorde, throughe eche ones diligent seruice towarde another, of sufferyng in some poyntes euyll rulers and vngodlye byshoppes, leste by resistence the co̅men order myght be disquieted & troubled, of ouercomyng euyll dedes with good and charitable meanes, to beware in iudgyng such thynges, as belong not vnto vs: to take well in worth al suche thynges, as maye be done of a good minde, & with a right co̅scie̅ce, to beware of craftie flaterie, wt suche other lyke pointes, wherwith this our co̅me̅ lyfe is to ful. But as profitable as this epistle is, yet hath it asmuche, or welnygh more difficultie, than profite, whiche principally happeneth for thre causes, either through the confoundyng of the right order of speache, or els by reason of long sentences not well hangyng together, or finallye, for that the same are oftetymes, as a ma̅ maye saye, entriked or entangled, and not fully finished but imperfect, so that therupon Origen expoundyng this epistle many tymes complayneth, here and there laboryng and wrastlyng wt suche difficulties. Whether this happened throughe Tercius, which was sainct Paules scribe, or els through Paule hymselfe, or throughe the interpreter, let therin other men be iudges, certaynly Paule hymself confesseth his rudenes of speache, albeit he denie, that he is ignoraunt, touching knowledge. And besyde this, so far was he from sekyng for suche piked speache, as in any parte sauered worldly curiositie, ȳ he thought the same dilige̅tly to be forborne & auoyded, leste any parte of the glorie of Christes crosse myght therby be deminished. And for this cause Origen thinketh it labour loste for any man in his wrytinges to loke for eloquence. Hierome in some place graunteth, that he had the arte and craftie setting of wordes and sentences together, & in some place denieth it agayne, saiyng & affirming plainly ȳ his language was greatly corrupted, by the rude people of Cilicia, where he was brought vp. But Austen out of Paules epistles gathereth floures and ornamentes of Rhetoricke. Yea and in the actes of the apostles he is called, *chiefe capitaine of the vvorde*, and in his fyrst epistle to the Corinthians he sayeth of hymselfe, *that he spake vvith languages aboue all other*. And albeit (as sainct Hierome sayeth) at the same tyme all the Easte parte of the worlde vsed the Greke toungue, lykely yet is it, that as the frenche men had not suche puritie of the Latyne speache, as was vsed in the citie of Rome, so might there well be a great difference betwene one of Cilicia and another of Athens, speakyng or wrytyng Greke.

Besyde

Besyde all these difficulties there is another, arysyng through the Hebrue speache, whose properties Paule almoste in euery place vseth, so wrytyng in Greke, that yet a man maye by his wrytyng know, that he was a Jewe. The second cause of difficultie is through the darkenes of suche matiers, as cannot clearely be expressed, because none other epistle is there more intricate and entermedled with deeper priuey misteries, insomuche, that Paule hymselfe sometyme leauyng his purposed matier, is compelled to make exclamacion, and saye: O the deapnes of treasures. Yea, & for the nonce sometyme so toucheth he some misteries, that he only sheweth thē a far of, temperyng his oració accordyng to the tymes, and as theyr capacities serued, to whome he wrote. He sawe and knewe certayne thynges, whiche myghte be tolde to noman, knowyng well how farfurth his disciples, had nede of lyght meate, as mylke is, or of strong foode, & therwith also knew he the degrees of ages in Christe, and what was for euerie age meete. So dyd the apostle Peter also, when he shoulde preache to the rude people, Christe, whome without any mencion makyng of his godhed, he calleth a man. The thyrde cause of difficultie maketh (I weene) the often and soden chaunge of persones, whyles he one whyle hath regard of the Jewes, speakyng in their persons, another while of the Gentiles, sũtyme of bothe parties, nowe the ryght beleuers, and then the faythles, takyng vpon him sumtyme the weake, sumtyme the strong persones parte, sumtyme of the godly, and sumtyme of the vngodly. By meane wherof it cōmeth to passe, that the reader wandering vppe and downe, as it wer in wrenches, or (as some call it) in a mismase diuersly tournyng and wyndyng, neither seeth, where he came in, nor yet wel knoweth, which waye to go out. Insomuche that Origen both truly, and properly (me seameth) lykeneth Paule to a man, which bryngeth his frende into a very riche princes palace, by tournyng of wayes & secrete chambers very doubtfull and cumberouse, and sheweth hym the great treasures and heapes of goodes sumwhat a farre of, and some thinges setteth before his iyen and would haue sum thinges not sene at all, oftetymes when he went in by one doore, he goeth out at another, so that the straunger his frende maruayleth, whence he came, where he is, and whiche waye to get out. This knew also sainct Peter in his seconde epistle, saying: that there wer in Paules epistles certayne pointes harde to be vnderstanden, which the vnlearned, and vnstable peruerted to theyr owne destruccion. Herein haue we, asmuche as in vs laye, labored to exclude suche difficulties, sauyng that sumthynges so peculiarly belong to Paules toũgue, that in some places they could not be chaũged, of whiche sorte these be, fayth, grace, the body, the fleshe, the members, the spirite, the mynde, the sence, to edifie, with suche other lyke, whiche as they should not vtterly be chaũged, so haue we labored to molifie the hardnes of them, asmuche as myght be. But now let vs heare Paule hymself speakyng to the Romaynes, or rather in them more grossely and playnlye to vs all.

The paraprase vpon the Epistle of the Apostle sainct Paule to the Romaines, by Des. Erasmus of Roterodame.

The first Chapiter.

¶ Paule the seruaunt of Jesus Christ, called to the office of an Apostle, put aparte for the gospel of God, whiche he had promised afore by his prophetes in the holy scriptures of his sonne, whiche was borne vnto him of the seede of Dauid after the fleshe: and hath bene declared to be the sonne of god with power, after the spirite that sanctifieth, synce the tyme that Jesus Christ our lorde rose againe from death, by whom we haue receiued grace & Apostleship, that obedience might be geuen vnto the fayth in his name among all heathen, of whose numbre you be the electe of Jesus Christ. The texte.

PAule, euen I the very same, so becomen of Saule, that is to say, of an vnquiet person, a peacemaker of late subiect to Moses lawe, now made fre therof, and becomen the seruaunt of Jesus Christ, not like a false souldiar that falleth from his capitain or one that like a truant forgoeth his olde profession, but called foorth to do this message, & muche more to my cōtentacion deuided now, than at that tyme whā I was a mainteiner of the deuided Pharisaical secte, vpō an vngodly zeale, and light persuasion wanderyng out of the right way: now, and neuer before meete to be called by the surname of vnfained diuision, as one deuided and chosen out by Christ him self to labour and trauaile in a muche more weyghtie matter, to preache (I say) the ioyfull tidynges of God, whiche is no new found phātasie, but promised many yeres synce in his owne prophecies, whiche remayne still in bookes of no smal credence, but in suche as are of an holy and moste vndoubted trueth of his sonne, whiche was touchyng his fraile manhed, borne in tyme, of the seede of Dauid, and was neuerthelesse declared to be the euerlastyng sonne of God euerlastyng, by the holy gooste, as well appeared bothe by diuerse other profes, as mooste specially, by that he ouercame death, and rose againe from the dead, now becomen to al suche, as in him are borne againe, the prince and chiefe authour of resurreccion, I meane Jesus Christ our Lord, by whom we haue obtayned not onely suche fauer, as the kepyng of the lawe could not help vs to, but also in suche sorte to be his messagier, that as by other Apostles Christes gospel hath bene spread abroad among the Jewes, so may it by me likewyse be set foorth among all heathens, whatsoeuer they be: not to trouble them with the burdaine of the lawe, but to make them yelde and submit them selfes obediently to the doctrine of Christes fayth, stedfastly cleauyng therto, not to the vaine wysedome of Philosophers: of whiche noumbre of heathens ye Romaines are also touchyng your nacion, but by adopcion & fatheryng called all to the right title of inheritaunce & surname of Jesus Christ, whiche point I incidently geue you warnyng

Put aparte for ye gospel.

By whō we haue receiued grace and Apostleship. &c.

of, lest either sectes or names of countreys put you now at square, whiche through a fauorable and gentle fatheryng, are now made one mans children.

The texte.

¶ To all you that be at Rome, beloued of God and called saincctes, grace be with you, and peace from God our father, and from the Lord Jesus Christ.

To al you therfore, as many as be at Rome, the dearely beloued children of God, and to suche, as from your former synful life are called to godlynes, grace and peace wyshe I vnto you, not suche as the worlde cōmonly wysheth, but a substancial and a new grace, that is to wete, the fre gift of fayth taught by the gospel perfectly iustifiyng: and by it through the vtter abolishement of al the offéces of your former life, a quiet peace of conscience, and a stedfast peace and frendship with God, whiche twoo are neither gotten by any helpe of worldly wysdome, nor yet by keapyng of Moses lawe, but are obteined of al menne, by the free gifte of God the father, and his sonne Jesus Christ our Lord.

Grace be with you. &c.

The texte.

First verely I thanke my God through Jesus Christ for you all, that your fayth is spoken of in all the worlde. For God is my wytnes, whom I serue with my spirite in the gospel of his sonne, that without ceasyng I make mencion of you, prayng alwayes in my prayers, besechyng that by some meane, at laste (one tyme or other) a prosperouse iourney (by the wyl of god) might fortune me to cum vnto you. For I long to see you, þ I might bestowe among you some spiritual gifte to strength you withal: that is, that I might haue consolacion together with you, through the common fayth, whiche bothe ye and I haue.

And fyrst of all, verely in all your names I rendre thankes to God the father, whiche through Christ his sonne hath geuen you this, that ye, whiche heretofore wer faythles, are now through your fayth in great renowne in all the worlde, and muche spoken of. Whiche reporte certaynly for the loue I beare towarde you, can not be vnto me, but very pleasant. For God the father is my wytnes, whom I now beyng deliuered from Moses law, do seruice vnto, not with the grosse and carnall ceremonies therof, but spiritually, by preachyng the gladsome tidynges of his sonne (for this seruice pleaseth him beste) that alwayes and without ceasyng I remembre you in my prayers: besechyng his goodnes, if it maye by any meane be, that my long desyre made vnto him may at last ons take effect, whiche is, that his pleasure may be, I may prosperously and with a mery iourney cum to you. For surely a great longyng haue I to see you, not for any aduauntage of myne to be had for so doyng, but to bestowe some gifte among you: not the grosse gifte of Moses lawe, but the spiritual gifte of Christ, to establishe you more surely, in that ye haue already begunne: orels to speake it better, that euery one of vs maye be to other comfortable, whyles I shalbe ioyfull for you fayth, and ye likewyse agayne reioyce of myne, by meane wherof this wyll insue, that bothe our faythes shal through mutual cōfortyng be more ayded and strengthned. The cause why this hath not hitherto bene done, rose not of me.

For I long to see you, that I might. &c.

I would

I would that ye should knowe brethren, how that I haue often tymes purposed to cum vnto you:but haue bene leat hitherto, to haue also sum fruite among you, as among other of the gẽtiles. I am debter bothe to the grekes & to the vngrekes, to the lerned, & to the vnlearned; so that (as muche as in me is) I am ready to preache the gospel to you that are at Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to euery one that beleueth: to the Jewe first, and also to the gentile. The texte.

Muche rather assure your selfes (brethren) that oftẽtymes purposed I to see you, but vntil this tyme some one lette or other hath chaunced: that I could not, and for this cause desired I so muche to see you, that I might among you also do sum good, as I haue heretofore done among other nacions. Nor am I bounde to bestowe this my labour of preachyng the gospel, wherwith I am by God putte in truste, peculiarly vpõ this nacion or that. but as he is indifferently God of all the worlde, so is Christes gospel equally due to all people. I cal ẏ gospel a meane, wherby a man is made righteous through fayth in Jesus Christ the sonne of God, whom the lawe promised, and in figure represented.

Debter therfore am I herein, not onely to the Grecians, but also to barbarous nacions, not to the learned and eloquente onely, but to the rude also and vnlearned, whosoeuer he be, that renounceth it not, nor disdayneth it. So that, asmuche as in me is, I am in a ioyful readynes to preache the gospell, euen vnto you also that are at Rome. No neither the maiestie of thempier of Rome maketh me afrayde so to do, nor thinke I the preachyng of Christes gospel any suche thyng, wherof I ought to be ashamed. For as to the wicked and vnfaythfull the gospell seameth a matter to be laughed at, and vaine: so whoso beleueth it, to him it is the mightye power of God, effectual to saluacion, and perfecte quietyng of mennes cõsciences: whiche thynges neither Jewes tradicions, nor your Philosophie, nor yet your dominion are able to bryng aboute. And albeit this mightie power of the gospel be in like condicion auailable to al men, yet as Goddes pleasure was, so for honoures sake, fyrst was it offered to the Jewes, after that streight by the preachers of the gospel, to be spread abroade among the grecians, and al other nacions of the worlde: to the ende, al men should bothe knowledge their owne vnrighteousnes, & also seeke to be made righteous by God, whither they be Englishmen, or Frenchemen. For farre is that man frõ saluacion, whiche neither knoweth his owne disease, nor woteth where to seeke for remedy.

I am debter bothe to the grekes, and vngrekes.

For I am not ashamed of the gospel.

¶ For by it is the righteousnes of god opened from fayth to fayth. As it is writen, The iuste shal liue by fayth. The texte.

And whereas before this tyme sondrie men thought righteousnes to stande in sondrie pointes. now by preachyng of Christes gospel all men knowe righteousnes, not of Moses, (I say) but of God him selfe, whiche standeth not in superstitious worshippyng of idolles, nor in Jewishe ceremonies, but is wonne by fayth, whiles men knowledge and consent,

that God nowe perfourmeth that, whiche he long synce by the mouth of his prophetes promised to do. Euen as Abacuc also prophecied, saying: my righteous shal liue by fayth.

Abacuc, ii.

The texte.

For the wrath of God appeareth from heauen against all vngodlynes and vnrighteousnes of men, whiche withhold the trueth in vnrighteousnes: seyng that it, whiche may be knowen of God, is manifest among them, for God hath shewed it vnto thē. Yea his inuisible thinges, (that is to say, his eternall power and godhead) are sene, forasmuche as they are vnderstand by the workes from þ creacion of the world: so that they are without excuse, because that when they knewe God, they glorified him not as god, neither wer thankefull, but waxed full of vanities in their imaginacions, and theyr folishe heart was blynded. When they coumpted them selues wyse, they became fooles, and turned the glory of the immortal God, vnto an image, made not onely after the similitude of a mortall man: but also of birdes, and foure footed beastes and creapyng beastes. Wherfore God gaue them vppe to vncleanes through the lustes of their owne heartes to defile their owne bodies among them selues: Whiche turned his trueth to a lye, and worshipped and serued the thynges that be made, more then him that made them, whiche is blessed for euer and euer. Amen.

For wheras before this tyme all people in maner without al punishement and correccion, and as though God bare with and fauoured mens synnes, fell to mischiefe, now declareth he openly by his sonne sent from heauen, that his wrath is for good cause sette on fyer, and ready to take vengeaunce vpon al men, after what sorte soeuer they be vngodly or vnrighteouse, yea, euen vpon them, that to Moses lawe are straungers, because the trueth in maner knowen vnto them, they applied not to godly and vertuouse conuersacion, but helde on neuertheles in theyr synfull lyfe styll, and because also they knowyng muche more of God, than the rude and ignoraunt people, wer yet no lesse deuilishe than the other. God in dede wholly and perfitely, as he is, can in no wyse by mannes wytte be knowen, and yet asmuche as by it might be vnderstanden, men haue obtayned, albeit not so muche neither, without his great goodnes. For neuer had they gotten somuche, had not God opened it vnto them, as he in dede did, albeit not by the bookes of the prophetes, in whō men thought he onely spake vnto the Jewes, at lestewyse yet by the wonderfull creacion of this whole world.

Which withhold þ truthe in vnrighteousnes, &c.

For notwithstandyng God him selfe can not be seen, yet is he by mans wytte knowen through beholdyng this worlde wrought so wonderfully, and gouerned also so meruaillously. Wherof albeit a beginnyng there was, and hereafter an ende shal folowe, yet by the workemanshippe of it is vnderstanden the power of the maker, whiche neither hath beginnyng nor endyng, yea and moreouer his godhead also, wherin he alwayes was in him selfe of moste perfeccion, euen before the worlde was made, all whiche was by God done, because they should haue none excuse left them to cloke theyr wickednes withal. For where they knewe well, that a God there was, yet neither honoured they him as God, chiefe ruler and gouernoure of all, nor yet gaue him thankes, as to the geuer of al goodnes, whom doubtles they wer yet of dutie bounden to laude and praise for the

Because that whan they knew god, &c.

same knowledge, wherof they wer so proude, but swellyng with the blast of vaynglory they became vayne, and wer in theyr imaginacions deceiued, theyr folishe vnderstandynges also darkened with the mistie cloude of arrogancie, and in that became vnlearned fooles, because they bosted them selfe to be wise men and eloquent.

Marke nowe, into what blindnes and foolishenes they fel. They turned and counterfaited the maiestie of God immortall, not onely after the image of a mortal man, but also after the image of byrdes, fourefooted beastes, and crepyng beastes. And in punishement of suche monstrous honouryng of God, he suffered them so to runne on headlong, that they folowyng theyr owne desyres fell to suche filthy vncleanes, that eche one of them abused and dishonoured others bodyes, doyng shameful vilanie therunto. And surely well worthy wer they to fall into suche horrible synnes, that through pride so vnordrely and out of fashion honoured God, whom they knewe, as whiche in steede of very god selfe, worshipped a false maumet made with mannes hande, and frowardly stouped vnto creatures, worshippyng them euen aboue him, that made all thynges, therin wrongful to God, to whom onely praise is to be geuen as onely among men worthy therof for euer. Amen.

And as they regarded not to knowe God, &c.

Wherfore God gaue them vppe vnto shamefull lustes. For euen their wemen did chaunge the naturall vse, into that, whiche is against nature. And likewyse also the menne lefte the natural vse of the woman, and brent in their lustes one with another, men with menne wrought filthynes, and receiued to them selues the rewarde of their errour, as it was accordyng. The texte.

Through this meanes (I saye) God beyng displeased suffered them to runne furth headlong into all filthye and beastely lustes. In so muche that not onely the menne, but also theyr women forgeatyng theyr kinde, chaunged the natural vse of womans body into that, whiche is against nature, therin doubtles folowyng the men, whiche leauyng (as I sayd) the natural vse of women, brent in foule and abominable lustes, one of them vpon an other, so that the male vpon his like committed detestable vncleanes. And after they had by suche vilanouse wayes done iniurye and spyte to God, rewarde was geuen vnto them meete for suche madnes.

¶ And as they regarded not to knowe God, euen so God deliuered them vp vnto a leude mynde, that they should do those thinges whiche wer not comely, beyng full of al vnrighteousnes, fornicacion, wickednes, couetousnes, maliciousnes, ful of enuye, murder, debate, deceyte, euil condicioned, whisperers, backbiters, haters of God, doers of wrong, proude, bosters, bringers vp of euil thinges, disobedient to father and mother, without vnderstandyng, couenaunt breakers, vnlouyng, truce breakers, vnmercifull. Whiche men though they knewe the righteousnes of God (considered not) howe that they, whiche committe suche thynges, are worthy of death, not onely they that do the same, but also they whiche haue pleasure in them, that do them. The texte.

For as they coulde neither be content to acknowledge and honoure

God, whō they sufficietly knew, so againe God suffered them beyng blinded wt theyr owne darkenes to walke foorth in leudenes of minde, & that so farre, that they committed suche detestable actes, as beseamed no reasonable man to do, whiche wer elswyse ful of al naughtynes, fornicacion couetousnes, wickednes, enuye, murder, debate, deceipte, maliciousnes, euil cōdicioned, whisperers, backbiters, haters of God, doers of wrong, proude, bosters, bringers vp of mischiefe, disobedient to father and mother, without vnderstādyng, inordinate, couenaunt breakers, vnlouyng trucebreakers, vnmerciful. These people wheras they right well knewe, that a God there is, & knowe also that he is exactly and in euerye point iuste, so that it can not be auoyded, but that suche outragious offenders are worthy death: not onely do suche deedes thē selfe, but also consentyng to other like doers, are to the vnlerned an occasion of stumblyng & ruine

Whiche men though they knewe the righteousnes of God, &c.

The. ii. Chapter.

The texte.

Therfore art thou inexcusable, O man, whosoeuer thou be that iudgest. For in that same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest, doest euen the self same thynges. But we are sure, that the iudgement of God is accordyng to the trueth against thē whiche cōmit suche thinges. Thinkest thou this, O thou mā that iudgest them whiche do suche thynges, & doest euen the very same thy self, that thou shalt escape the iudgement of God? Either dispisest thou the riches of his goodnes and pacience & long sufferaunce, not knowyng that the kyndenes of God leadeth to repentaunce.

Nor maketh it so greatly for theyr excuse to say, that wyse men with wordes abhorre suche enormities: nor yet to allege, that the magistrates by the lawes inhibite and punishe them. For whatsoeuer a manne in the trade of his lyfe foloweth, the same thyng he approueth. Nothyng therefore hast thou to excuse thy selfe withal, whosoeuer thou be, whiche winkyng at thyne owne faultes, condemnest an other. But muche rather assure the, that whiles thou geuest sentence vpon an other, in so doyng thou condemnest thy selfe: forasmuche as thou takyng vpō the the office of a iudge, doest euen the same thynges, for whiche thou condemnest another. And synce thou art in the same thyng faultie, that he is, surely whyles thou geuest sentence against him, therin pronouncest thou sentence against thy selfe. Men mayest thou deceiue, and theyr iudgementes escape parauenture, because they vpon coniectures onely and likelyhodes geue sentence, and are not able to see the secretes of mannes heart. But God whiche seeth, and knoweth all thynges, shall against all suche haynouse offenders, as we before spoke of, geue sentence of iuste damnacion, not vpon any slender or apparent profe, but euen as the very trueth is.

But we are sure that the iudgement of God, &c.

What doest thou so farfoorth man, stande in thine owne phantasie (I speake to euery suche, as herein knoweth him selfe giltie) to thynke, whiles thou iudgest suche offenders, that thou canst escape Goddes iudgement

mente thy self, doyng as they do? and lookest thou to escape goddes handes, when the transgressor can not escape thyne? and to auoyde goddes sentence, when men can not auoyde thyne? What, doeth goddes sufferaunce put the in hope to escape vnpunished? And is he for his exceadyng and bounteouse goodnes, or his long bearyng with the in deferryng thy punishement, of the dispised, as though he wer suche one, as woulde either wynke at offences or fauored euyll dedes? Nor vnderstandest thou, that this goddes long sufferaunce shewed vpon the, putteth not offenders in hope of escapyng punishment, but fauorably leadeth the to penaunce & amendment, to the ende that vpon remembraunce of his great benefites towarde the, thou shouldest at laste begyn for shame, with thy selfe to be displeased.

Either dispisest thou, the ryches of his goodnes.

But thou after thy stubbernes, and heart, that can not repent, heapest vnto thy selfe wrathe, agaynst the daye of vengeaunce, when shall be opened the righteouse iudgement of god, whiche wyl rewarde euery manne accordyng to his dedes, that is to saye, prayse honoure, and immortalitie, to them whiche continewe in good doyng, and seche immortalitie. But vnto them that are rebelles, and that dothe not obeye the truth, but folowe vnrighteousnes, shall come indignation and wrath, tribulation and anguyshe vpon the soule of euerie man, that doth euell: of the Jewe fyrst, and also of the Gentile. To euerie man that doeth good, shall come prayse, and honoure, and peace, to the Jew first, and also to the Gentile. For there is no respecte of personnes with god, for whosoeuer hath synned wythout the lawe, shall also peryshe without lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the syght of god, they are not righteouse, whiche heare the lawe: but the doers of the lawe shalbe iustified. For when the Gentiles, whiche haue not the lawe, doe of nature the thynges contayned in the lawe: then they hauyng not the lawe, are a lawe vnto themselfes, whiche shewe the dedes of the lawe wrytten in theyr heartes: whyle theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusyng one another, or excusyng at the daye, when the Lorde shall iudge the secretes of men by Jesus Christe, accordyng to my gospell.

The texte.

But thou thy selfe tournest the goodnes of god towardes the, to the encreace of thy damnation. For whyles thou through suche a stubberne mynde, as canne by no meanes be mollified with repētaunce, refusest and forsakest god prouokyng to ye amendment, nothyng els therin doest thou but procure, and laye vp the treasure of goddes wrathe agaynste the. And albeit the wrathe and vengeaunce of God be not nowe presentlye seene and perceyued, yet shall it in tyme to come be founde, doubtles in that fearefull daye, when without al fauour, synful people shall so muche more earnestly be punished, by how muche more stubbernlye, they refused goddes gentle callyng of them to amendement, and when before all the worlde the exacte sentence of god shalbe opened, whiche shall neither exconiously nor parcially pronounce, as men are wont to doe, but as a most vprighte iudge, and one that knoweth all thinge, who shall, as mennes desertes be, gyue rewardes, to some lyfe euerlastyng, to them (I saye) whiche hauyng a confidence in the promyses of the ghospel, continewe styll in godlye lyfe, without desyre of transitorye

Agaynste the daye of vengeaunce.

thinges, or the vayne pleasures of this present lyfe, but are desirouse of lyfe euerlastyng in heauen: for theyr shorte reproche here wyll he gyue glorie without ende: for despite suffered, honoure, and for not regardyng theyr temporall lyfe, immortalitie: to other agayne, whiche through frowarde rebellyon had rather obeye vnrighteousnes and falshed, than the truthe, rewarde shalbe gyuen meete for suche desertes, without doubt the indignation and wrath of god, and therby tribulation and anguyshe of mynde, whiche punishment shall indifferently be layed vpon all synfull offenders, but specially vpon the Jewe and Grecian, to the ende that such be fyrste punysshed, to whome god fyrste offered his mercifull fauer: on the other syde, to euerie suche, as throughe fayth hath lyued godlye, shall prayse, honour, peace, & glorie equally be gyuē, but to ẏ Jew first, thē to ẏ Grecian, & after that, to al other wylde and barbarouse nations. For with god ther is of persons no suche respect, as ther is among men syttyng in iudgement, but he is one to all men, and equally iuste. Wherfore, whosoeuer haue without the lawe synned, shall also without the condemnacion of the lawe perysshe: and suche shall by the lawe be iudged, as receyuing the lawe haue agaynst the same transgressed. For in the syght of god to be coumpted for righteouse, it is not sufficient to haue ben onlye a hearer of the lawe, whiche I saye, because thou that art a Jewe shouldest not by so thynkyng deceyue thy self, but suche, as in workes and godly lyfe expresse and putte the lawe in vre, suche (I saye) and none elles shall by the iudgement of God be taken for righteouse. God is suche one, as embraceth & maketh of good workes, albeit there be no law at al, and muche more abhorreth suche, as hauyng a lawe are not yet obedient therto, howbeit in dede no manne is there, that is vtterlye without a lawe. For when the Gentyles beyng without Moses lawe euen by the course of nature do suche workes, as are by the lawe commaunded, notwithstandyng they be not put in remembraunce so to do by the rules of Moses lawe, yet are they to them selfe in stede of a lawe, as well appereth, by that in theyr lyfe they expresse the very substaunce therof, wrytē, not in tables, as the other was, but in theyr heartes, insomuche that, whatsoeuer in the courte of iudgement amonge the Jewes is customablye wonte to be done the same is done in theyr heartes, whyles thy conscience beareth wytnes either agaynste the, or with the, and thy alteryng thoughtes either accuse, or excuse the. In tyme to come herafter by this lawe shall god iudge, in whiche daye that shalbe opened playnlye in the syghte of all men, whiche is nowe in mennes heartes secretly wrought, where he shal gyue sentence, to whome nothing is vnknowen. But yet this iudgement, shall god execute by Christe his sonne, for this presente tyme our Lorde and sauioure, whiche shall than be the iudge of all the worlde. And leste anye should thinke, that this I nowe tel you, is some fable or dreame, assure your self, that it is a parte of the ghospell, whiche I preache vnto you.

For whosoeuer hath synned without lawe, shall also. &c.

When the the lorde shal iudge the secretes of mē, &c.

The texte.

¶ Beholde thou arte called a Jewe, and trustest in the lawe, and makest thy boaste of God, and knowest his wyll, and allowest the thynges that be excellente, and arte infourmed by the lawe: and beleuest, that thou thy selfe arte a guyde of the

The texte.

blynde, a lyght of them, which are in darkenes, an infourmer of them, whiche lacke discrecion, a teacher of the unlearned, whiche hast the ensample of knowledge, and of the truthe, by the lawe. Thou therfore whiche teachest an other, teachest not thy selfe. Thou preachest, a man shoulde not steale, yet thou stealest. Thou that sayest, a man shoulde not commit aduoutrie, breakest wedlocke. Thou abhorrest ymages, and yet robbest god of his honour. Thou that makest thy boste of the lawe, through breakyng of the lawe dishonourest god. For the name of god is euyll spoken of among the gentiles through you, as it is wrytten.

What cause then hast thou, that arte a Jewe, to glorie of the lawe? Beholde, thou whiche to be called a Jewe thynkest it a great matier, and upon the priuilege of the lawe gyuen unto the by god bearyng thy selfe boldly, bostest that god is author of thy religion, whose mynde & pleasure thou knowest by the holy wrytynges, whiche came from hym, whiche arte also infourmed by the lawe, so that not onlye thy self art learned to knowe what is to be desyred, what thynges are to be auoyded, & what is beste to be done: but standest also in a confidence, that thou art able to be gyde to suche, as are in blyndnes, & to gyue them lyght, which wander in darknes: that is, to be a teacher of the unlearned, and an infourmer of them, ỳ lacke discreciō. Because the lawe hath in the brought to passe to know the fourme and order of lyfe, and the rule of truthe, thinkest thou for this in the grace of the gospel to be preferred before the Gentile? I thinke not so, but rather thynke that the knowledge of the lawe, wherof thou makeste suche boste, shal before the iudgement seate of god make thy matier worse, unles thou frame thy lyfe therafter. For the knowledge wherof thou makest suche boste, shall sharpely be layed to thy charge. Thou bragger upō the lawe, what crakest thou? thou (I saye) whiche teachest an other, and teachest not thy selfe? whiche preachest, that a man shoulde not steale, and thy selfe doest commit robbery? whiche tellest other, that aduoutrie muste not be done, and thy selfe breakest wedlocke? whiche abhorrest ydolatry, & thy selfe takest goddes honoure from hym? whiche among men crakest & glorïest of the lawe gyuen unto the by god, and by breaking the same, dishonourest & shamest god the author therof? tournyng ỳ, for which amōg other thou sekest for glorie, to his reproche, to whō onely al prayse is dewe. For this wyse to do, what els is it, but as far as in the lyeth, to dishonoure god, I saye, as farre as in the lyeth, for in dede upon hym, no reproche at all falleth. Of suche, long synce complayned the holy prophetes of god, & namely Esai and Ezechiel sayinge, that through you the name of god is euyl spoken of, reuiled, and through your faulte coūpted reprocheful, euē among the Gentiles gyuen to ydolatrie, whyles ye bostyng youre selfes upon the tytle of god and his lawe, leade an ungodly lyfe.

A lyght of the whiche wander in darkenes.

For the name of god is euil spoken of among the Gētyles.

¶ For circumcision verelye auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcision is tourned to uncircumcision. Therfore yf the uncircūcised kepe the right thynges contayned in the lawe, shall not his uncircumcision be coūted for circumcision? And shall not uncircumcision, whiche is by nature, (yf it kepe the lawe) iudge the, whiche beyng under the letter, and circūcised, doest transgresse the law? He is not a Jewe, whiche is a Jewe outwarde: neither is it circumcision, whiche is outward in the fleshe, but he is a Jewe whiche is hyd within, and the circumcision of the hearte is the true circumcision, whiche consisteth in the spirite & not in the letter, whose prayse is not of men, but of god.

The texte.

For

For neyther is it sufficient to be onely a Jewe borne, nor yet to be taken into theyr religion, but to that ende auayleth circumcision, yf thou put that thyng in vre and practise, for whiche circumcision was gyuen, & in trade of lyfe exercise that, whiche thou in ceremonies takeste vpon the. But yf thou transgresse the lawe, thy circumcision wyll nothyng auayle, forasmuche as before god, it is as though thou wer not circumcised at al. Nowe then as thy circumcision is tourned into vncircumcision, excepte thou therwith kepe other rules of the lawe, whiche make to good manners: so shall the Gentile for lacke of circumcision take no hurte, but before god be accoumpted for circumcised, yf he beyng ignoraunte nor regardyng the ceremonies of the lawe, perfourme suche thynges wherin the whole perfeccion and ende of the lawe standeth, that is to saye, pure and innocent lyfe, and haue therwith a sure confidence in Christe, and be obedient vnto hym, whiche is the ende of the lawe. Yea I saye, the Gentile shall not only in this behalfe be in as good state, as thou arte, but be also set before the, & therin in better case, than thou arte, because he knoweth not what circumcision is, so that therfore his hurtles lyfe shal declare thy lyfe to be more damnable: forasmuche as he not professyng the lawe, in the order of his lyfe expresseth yet the ende and meanyng of the lawe, wheras thou lenyng exactly to the bare wordes and small poyntes therof, professing also the same with the marke of circumcision, by refusyng Christ breakest that, whiche in the law is chiefest. Before god, who iudgeth not men by bodely markes, but by theyr godlye myndes loste hast thou the name of a Jewe, onles thou lyue after thy profession. For neyther is he Jewe, whiche beareth vpon hym a Jewyshe outwarde marke, nor is he circumcised, that hath a lytle skyn pared from his secret partes: but he, and none elles is a verye Jewe, whiche inwardly and in his conscience is a Jewe, whome as god onlye regardeth: so therbye iudgeth he euery mā. To be bricke, he is circūcised, whose heart is circumcised, rather thā he, whose priuie mēber hath some parte pared of, nor trusteth somuche vpō the law grauē in stone, as vpon ẏ spiritual meanyng of it. For whose only fleshe is circūcised, among mē he may in dede glorie, that he is a Jew, but the very Jewe in dede is he, whose conscience is pourged from synne, & hath wholly gyuen hymself to Christ which man: albeit among men be defrauded of his prayse, yet doeth god acknowledge and approue hym, whose approbacion is perfite blysse and saluacion.

But if thou be a breaker of the lawe, thy circumcision, &c.

Neither is it circumcision, whiche is outwarde in the fleshe, &c.

The.iii.Chapter.

The texte.

What preferment then hath the Jewe, or what auauntageth circucision? Surely very muche. For because that vnto them wer committed the wordes of god. What then, though sum of them did not beleue. Shall theyr vnbelefe make the promise of god without effect? God forbid. Let god be trewe, & euery man a lyar, as it is written: that thou myghtest be iustified in thy sayinges, and ouercum when thou art iudged.

What prefer-ment then, &c.

But here some one wyll saye, yf the whole matter stande in godly lyfe, and hurtles maners ioyned with fayth in Christe, what preferment then hath the Jewe more, than the Gentile, or what aduauntageth circumcision at al, yf faythe and godlye lyuyng make both the circumcised I say, and the vncircumcised equall? yea yf circumcision make the Jewes matter worse, yf he transgresse the law and offende? Truely, touchyng the free gyft of goddes grace offred by the ghospell, no poynte better is the Jewes state and condicion, than is the Gentiles. And yet in some consideracion surely a great preeminence is it to be a Jewe borne. For herin fyrst maye they lawfully glorie, that among all other nations vnto them onelye were delyuered the wordes of god, as it maye appere, eyther for that to them aboue other was committed the law and prophecies, or for that to them god only vouchesaued to speake. Of whiche bothe, the fyrst coulde not be without the great bounteousnes of god, whome it pleased so to magnifie that nacion: and then agayne muche more semeth he prepared to the faythe offered by the ghospell, whiche knoweth the promyses of the lawe, and nygher is he to the truthe, whiche hath sumwhat therof, albeit it be but a shadowe. For the knowledge of Moyses lawe, and of the darke sayinges of the Prophetes are, as it were a steppe onwarde, and a furtheraunce to the doctrine of Christes ghospel.

What then though sum of them dyd not, &c.

And albeit sum of the Jewes beyng to muche stubbernely gyuen to the carnall letter of the lawe woulde not gyue credence to the ghospell, yet hurteth not theyr vnbelief, suche as vnfaynedly credit it. Shall the vnbelief of suche (thinke you) cause, that the faythfull promise of god shall not take effecte, so that he beyng therwith displeased wyl (as men are comenly wont to do,) breake his promyse, and disapoynt all men of that, which he hath equally and indifferently promysed to euerie man? God forbid it shoulde be so: but rather loke surely, that god will with all men kepe his promise, sauing: with suche, as refuse to take his offer: whiche he doth, lest any manne myght at any tyme reproue the fidelitie of the promyse maker, and leste it appere not sufficiently that god is trew, and as he is trew in dede, and cannot lye, so is he ready to perfourme, whatsoeuer he promised, but falsehod and lying cum of men, which through theyr own faultes are of the promises of god disapoynted. God, as he is faythful, so neyther canne he be deceyued, nor deceyue: but man, in asmuche as he is but manne, maye do bothe. That the promyses of god ben moste certayne, witnesseth also the misticall and heauenlye psalme of Dauid, saying: To the intente thou in thy sayinges myghtest appeare righteouse and trewe, and in dede ouercum, as often as menne shall accuse

the for suche one,as maketh vayne promises,fallsely and leudly thynking with themself,that for myne offences sake thou wylte not perfourme thy promise made to the stocke of Dauid. In dede I cannot denye,but that I well deserued to be disapoynted of thy promyse,but yet muche matier maketh it,that thy fidelitie and truthe shoulde throughe my synnes be amõg men more commended and spoken of : as it wil,whẽ they shal see the holde on styll,not chaungyng thy sentence,notwithstandyng all myne vnrighteousnes.

The texte.

¶ But yf our vnrighteousnes make the righteousnes of god more excellent,what shall we saye? Is god vnrighteouse,which taketh vengeaunce? I speake after the maner of men: god forbid. For how then shall god iudge the world? for yf the truthe of god appeare more excellent through my ly vnto his prayse, why am I hẽceforth iudged as a synner? And not rather (as men speake euyll of vs,and as sum affirme, that we saye) let vs do euell,that good maye cum therof: whose damnacion is iuste.

But here sum man with himself wyll peraduenture thynke this : yf by mennes vnrighteousnes, the righteousnes of god,be more aduaunced and set furthe,what shall we thynke? Shal we thynke god vnrighteouse, and suche as would haue synne to continewe, that his iustice maye more clearly appere and be more prapsed? But now speake I not in myne owne name,but in the name of vngodlye people. For god forbid, that any suche thought shoulde at any tyme enter into any good mannes mynde. Yf god be vnrighteouse, (as this reason semeth) how can he be hyghe iudge of this worlde? For yf this be goddes ordinaunce,that I should be a sinfull lyar,to the intent that through my lying his fidelitie & truthe might the better be knowen,& more set furth, and that my reprochefull lyfe also should auaũce his glory,why is thẽ my sinful lyfe layed vnto my charge? why thynk we not rather,as foule tounged people falsly reporte , takyng vs,as though we this sayed: let vs do vnhappely , that good maye cum therof,yf that through our vnrighteousnes the righteousnes of God be more magnified and praysed. But god kepe all good folke farre frõ suche frantyke imaginacions. Al suche men for theyr vnbelefe are for iuste and lawfull causes by goddes sentence condemned . For as they can not laye to goddes charge the synnes,wherof themself be wylful workers , so thãkes shoulde there none be gyuen vnto them, yf god of his goodnes turne theyr offences to his glorie.

For if the trueth of god appere more excellent thorough my ly.

The texte.

What then, Are we better than they? No, in no wyse. For we haue all redy proued, howe that bothe Iewes and Gentiles are all vnder syn,as it is written. There is none righteouse,no not one,there is none that vnderstandeth,there is none that seketh after god : they are all gone out of the waye,they are al vnprofitable,there is none that doth good,no not one. Theyr throte is an open sepulchre,with theyr tongues they haue deceyued, the poyson of aspes is vnder their lyppes. Whose mouth is full of cursyng and bitternes. Theyr feet are swyft to shed bloude: Destruction and wretchednes are in theyr wayes,and the waye of peace haue they not knowen. There is no feare of god before theyr eyes.

But now agayne to our purpose what shall we saye? Are we,that are Iewes in better case,thã are ye paynyms? Not a whyt. I meane touching gods grace,promysed by the gospell, though that in the prerogatiue of the lawe gyuen vnto vs by God we seme to passe them. For nowe haue we already playnly proued,that both Iewes and Gẽtiles are all subiect and

thrall

thral vnto synne. As for the gẽtiles, ye matier is more plaine, than can be denied. And yt the Jewes are in like case, theyr owne scriptures beare euidẽt witnes. For in the.xiii. psalme of Dauid this wyse is it wrytẽ: there is none righteous, none is there that vnderstãdeth or seketh for God, all are wandered out of the waye, and therewith also becomen vnprofitable, no man is there, that doeth well, (I say) not somuche as one. Againe in the.v. Psalme: theyr throte is an open sepulchre, with theyr tonges haue they deceiued: the poyson of ye serpent Aspis is vnder theyr lippes. In the ix. Psalme likewyse, whose mouth is ful of bitternes and cursyng. With whiche testimonies the prophete Esai agreyng, saieth: theyr fete are swift to shed bloud, destruccion and wretchednes are in theyr wayes, & the way of peace haue they not knowen, there is no feare of God before theyr yies.

We know, that whatsoeuer thyng the lawe sayeth, it sayeth it to them, whiche are vnder the lawe, that all mouthes may be stopped, & that all the worlde may be subdued to God, because that by the dedes of the law, there shal no fleshe be iustified in his sight For by the lawe cummeth the knowledge of synne. The texte.

Nor can we now cauel & say, that suche sayinges touche not, ne belong to the Jewes, synce that whatsoeuer the lawe sayeth, the same properly appertaineth vnto suche, as the same was geuen vnto, and are therfore to the same more bounden. All whiche was of God for none other purpose done, but generally to stoppe euerye mannes mouthe from proude auauncyng of them selues: & eftsones to declare, that the whole worlde was endaungered to God, synce that, no not Moses lawe carnally kept, was able to make any man righteous and innocent in the sight of God, without whose commendacion among men to be accoumpted for righteous is but a vaine trifle. But here wyll some one say, if men by kepyng of the law become not righteous, what good doeth it? Certainly to this end auailed the lawe, that by it eche man knewe his faulte. And surely towarde the recouery of health no smal furtheraunce is it, if a man knowe his owne disease.

That al mouthes may be stopped, and that all the worlde. &c.

But nowe is the righteousnes of God declared without the lawe, forasmuche as it is alowed by the testimony of the lawe and of the prophetes. The righteousnes of God cõmeth by the fayth of Jesus Christ, vnto all, and vpon all them, that beleue. The texte.

But as hitherto it specially apperteined to the lawe to shewe menne theyr offences, whiche they before the lawe geuen knewe not so wel: so is there nowe by preachyng of the gospel, a righteousnes declared, whiche nedeth no helpe of Moses lawe, whiche righteousnes yet the lawe & prophecies spoke of before. A iustice (I say) there is declared, not of the law, but the iustice of God, to be obtained, neither by circũcision, nor Jewishe ceremonies, but through fayth and a sure trust in Jesus Christ, who alone geueth true and perfite iustice, not onely to the Jewes, or to any other special nacion, but without percialitie to all and euery man, whiche hath a sure trust and confidence in him.

There is no differẽce: for all haue sinned, and are destitute of the glory of God: but are iustified freely by his grace through the redempcion, that is in Christ Jesu, whom God hath sette forth to be the obteiner of mercye through fayth, by the meanes of his bloud, to declare his righteousnes, in that he forgeueth the sinnes that are passed, whiche God did suffre, to shewe at this tyme his righteousnes, that he might be coumpted iuste and the iustifier of him, whiche beleueth on Jesus. The texte.

For as the disease is so general that all are this farre gone, that before God they can of theyr owne iustice nothyng glory: so must all of the same God, whom they haue offended, seke to be made righteous, whiche righteousnes he geueth, not as wages due for kepyng of Moses law, or of the lawe of nature either, but frely through the great mercy of God, procured not by Moses, but by Jesus Christ, by whose bloud we are redemed from the tyranny of synne. The Jewes as it cannot be denied, had in tymes past theyr mercy table, a shadowe and figure of that, whiche should afterward folowe, but nowe hath God declared Christ to be vnto all people the very propiciatory mercie table, and sacrifice, to the entent that vpō displeasure cōceiued fyrst with our synnes, we might now be made at one with God, not by the bloud of beastes, as the Jewes wer, but by the most blessed bloud of Christ him selfe, whiche washeth awaye the synnes of all men, therby declaryng his righteousnes to al þ world, whiles he through his sōne in suche sorte forgeueth the sinnes of our former life, ꝧ he would yet haue vs nomore hensfoorth fal again vnto thē. Nor yet doeth he this because men haue deserued so much, but because his ꝑmise was so to do. Nor is it to be supposed, that God hath vntil this time suffred his people to runne at ryote out of his lawes & to continue in synne, either because he wyst not what they did, or fauoured theyr doynges, but rather in this tyme long before appoincted, to shewe his righteousnes, that so it might clearely appeare, that he is both throughly and in all pointes righteous of him self, and the onely author of our iustice, whiche he indifferētly geueth to al suche, as beleue the gospel of Jesus Christ.

Whō God hath set furth to be the obtener of mercy. &c.

The texte.

Where is then thy reioysyng? It is excluded. By what lawe? Of workes? Nay: but by the lawe of fayth.

If this be so, (as it is) then answere thou me, whiche art a Jewe, where be thy crakes become? They are vndoubtedly taken from the, and dispatched arte thou of them, synce the tyme that it hath pleased God, in the gospel of Christ to make all nacions equal. For euen the very Gentiles haue now helth and saluacion offered vnto them. But then by what law I pray you, are they excluded? Are they excluded by the olde ceremonial lawe of Moses? No not so, but by a newe lawe, suche as nothyng els requireth, but a lyuyng fayth in the sonne of God.

The texte.

Therfore we holde, that a man is iustified by fayth without the dedes of the lawe. Is he the God of the Jewes onely? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God onely whiche iustifieth the circumcision that is of fayth, and vncircumcision through fayth. Do we then destroy the lawe through fayth? God forbid. But we rather mainteine the lawe.

For we hold (as in dede the trueth is) that euery man may hensfoorth through fayth be made righteous, though he kepe not the workes & ceremonies of Moses lawe. The lawe & righteousnes therof peculiarly heretofore appertained to the Jewes: but the benefite of Gods mercy offered by þ gospel, God now generally offereth to al men. Is he (trowe ye) only God of þ Jewes? Is he not aswel God also of the gentiles? Doubt there is none, but that he is God of al nacions, aswel (I say) of the gentyles as of the Jewes. Then further, sythe there is but one God ouer all, good reason is it, that his gifte be likewyse commen to all. Wherupon it folo-

Therfore we holde that a man, &c.

weth

weth againe, that it is not one God, whiche iustifieth the circūcised Jew, callyng him from his affiaunce in the lawe, whiche promiseth a sauiour, to the fayth of the gospel, whiche perfourmeth the same, & another God whiche iustifieth the vncircumcised paynym, by callyng him frō his idolatrie, to the same fayth: but it is euen one god, whiche worketh righteousnes in bothe. But here wyll some Jewe say, what sayest thou Paule? If through fayth (as thou sayest) all thynges be geuē vs, then makest yͤ Moses lawe but a vaine thyng, & for none vse & profite geuē to yͤ Jewes. *Do we then destroy the law through fayth, &c.* God forbid. Rather so farre are we frō thabolishement or thappayryng of the authoritie of the lawe, that we muche more maintaine & establishe it, whiles we preache & teache, that thing to be doen in dede, whiche yͤ law promised, & tel you of him to whō as to a marke the lawe appointed & directed. Nor is that abolished, whiche is chaūged for a better, nomore thē we say, that the floures are abolished, when in theyr steade fallyng frō yͤ trees there groweth fruit, or when in steade of yͤ shadowe, there is placed a very body.

The.iiii. Chapter.

The texte. What say we then, that Abraham our father (as pertainyng to the fleashe) did fynd? If Abrahā wer iustified by dedes, then hath he wherin to reioyce: but not with God. For what sayeth the scripture? Abrahā beleued God, & it was coumpted vnto him for righteousnes. To him that worketh, is the rewarde not rekened of fauoure, but of duety. To him that worketh not, but beleueth on him that iustifieth the vngodly, is his fayth coūpted for righteousnes (accordyng to yͤ purpose of the grace of god) Euē as Dauid describeth the blissedfulnes of that mā, vnto whō God imputeth righteousnes without dedes. Blessed are they whose vnrighteousnes are forgeuen, and whose synnes are couered. Blessed is that man, to whom the lorde will not impute synne.

AND yet if now any mā stubbernly maintein & defend the presēt state of Moses lawe, grosse & carnal as it is, & not onely defēd it, but also vpō a cōfidēce therin, put other in hope to be saued: Against him will I for exāple reherse no meane Jewe, but euē Abrahā him selfe the first & chief of al the circumcised, of whō as father & beginner of theyr stocke, the whole nacion of Jewes are wont specially to crake & glory. And yet is Abrahā in very dede touching carnal kynred in suche sorte father to the Jewes, that yet he is neuerthelesse father to all suche as in fayth resēble him, & are like vnto him, in thimage of yͤ soule, & not somuche in yͤ image of the body. As for circūcision, (which as I sayd) had his fyrst beginnyng in Abrahā, was but a pledge & marke of al Moses law, & as a mā may say, a special token wherby Jewes are knowen to be Jewes. Let vs now therfore cōsider what Abrahā gote, & that whiche he got, by what meanes he obtained it. That Abraham fyrst was praised for a righteous mā, yͤ scriptures self beare euidēt recorde. But now if he either through circumcision, or by kepyng of suche other ceremonies, as are in Moses lawe prescribed, wōne yͤ cōmendacion, than hath he in dede somewhat wherof to reioyce, & yet not before God, but before men. And why before men? Undoubtedly, because he gotte it through suche externe and bodily meanes, as menne vse to iudge of. And why not before God? Certainly because he obtained it not for his faythes sake, wherby we are brought into yͤ fauer of God. But now so is it that Abrahā euen at Gods *If Abraham were iustified by dedes, thē hath he wherin to reioyce: but not with God.*

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owne hand obtained the praise of righteousnes. Wherupon it foloweth, that he got it, not by kepyng of any prescripte ceremony of the lawe, but by that fayth, wherby all men both Iewes & Gentiles must now seke for like praise, I meane al suche, as are the true children of Abrahā. Nor require I, that ye should herein beleue my wordes, vnlesse the scriptures clerely & euidētly testify the same. In the .xv. chapiter of Genesis, lo, thus is it written: Abrahā beleued God, & the same belief of his was vnto him coūpted for righteousnes. To him had God promised an offspring, as plētiful, as is the nūbre of starres in the firmament, whiche yet was in yͤ case that both his wyfe was past child bearyng, & him self had yet none heire. And yet vnlikely as it was without delay beleued he the promise maker, not cōsideryng the possibilitie of the thing, whiche was promised but rather who was the promise maker, & for yͤ his sure cōfidences sake was he foorthwͭ coūpted righteous, not for his circūcision, which he had not at yͤ time receiued, but for his faythes sake, & was in dede so coūted, not before men, but before God, who was the onely witnes, when this mystery was wrought: of whō this his fayth was coūted for righteousnes, long before that he had done any good dedes (suche I meane) as are by Moses lawe cōmaūded. Now that call we properly counted or taken for payed, whiche beyng not paied in very dede, is by yͤ special goodnes of him, that so taketh it, rekened for payed. Now then, if euen yͤ Patriarche Abrahā him self was not for his circūcisions sake coūpted righteous, but was lōg before his circumcisiō, for his faythes sake accepted of God, why should the Iewe in yͤ ceremonies of yͤ law put any affiaūce, to whō yͤ same was geuē but for a season? And surely muche lesse should the gentiles therin haue any trust, to whō the same was not geuē at all. For if vnto yͤ Iew subiect vnto the ceremonies of the law any reward be geuē for keping of them, yͭ semeth payed vnto him, as wages due by couenaunt, rather then geuē by any fauer & mercy of yͤ geuer, as of yͤ other side, if for trāsgression of yͤ law the same suffre punishmēt, wel worthy is he therof. For as yͤ seruaūt, whē he hath throughly finished his taske, he receiueth his wages: so if yͤ same forget to do his duetye, he is wͭ stripes and punishmēt sharply corrected. But to the gētiles, to whō the ceremonies of the law are vnknowen, or to the Iewes either, whiche hauyng forsakē the bondage of the lawe are become christian men, & worke no lōger now, as it wer by tasque, but vnfainedly & purely put theyr trust in him, whiche frely geueth perfite iustice, euen to the wicked, al whose synnes he hath by his death taken away, to suche (I say) geueth fayth, as he did vnto Abrahā, whiche is, that they be accoūpted for righteous, not for kepyng of the lawe, but for theyr onely faythes sake, wherunto no mā is cōpelled, but rather gētely prouoked & allured, whiche God doth to the entent that our fayth in Christ should be a thyng of vs frely wrought, & of no cōpulsion, and that our deliueraūce through him, & restoryng of vs into the nūbre of righteous people shuld be a thyng of Gods fre gifte & mercy, & of no debte. To this purpose likewise maketh Dauid both kyng & prophete, the chiefe glory of the Iewes next after Abrahā, & in whō Christ the only fountaine of our welth & saluacion was specially promised vnto vs. For in his .xxxi. Psalme describeth he also this blessedfull state of man, declared now by the gospel, shewyng

To him that worketh, is the rewarde not reckened of fauer, but of duetie, &c.

that

ŷ it is not geuē ⁊ receiued, as due vnto vs for the workes of Moses law, but by the fre goodnes of God, wherby we are moued ⁊ drawen to beleue. Blessed are they (sayeth he) whose vnrighteousnes is forgeuen, ⁊ whose synnes are couered. Blessed is that mā to whō the Lorde wyll not impute synne. By whiche testimony ye se how vnrighteousnes is forgeuen, done against Moses lawe: And how also sinnes done against ŷ lawe of nature are couered. Briefely ye heare ⁊ perceiue, that suche as through Christ haue attayned this blisseful state, haue no kynd of sinne layed vnto theyr charge, in al whiche saying yet of ŷ prophete there is of kepyng the lawe no mēcion made. Cause is there none therfore, though ŷ Jewes be neuer somuche descēded of these mens stocke, that they should peculiarly challenge as theyr owne, either the blisseful state spoken of by Dauid, or the praise of righteousnes geuē vnto Abrahā, excludyng the gentiles frō it.

Blessed are they whose vnrighteousnes is forgeuen.

Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say, that fayth was rekened to Abraham for righteousnes. Howe was it than rekened? When he was in the circumcision? or when he was in the vncircumcision? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnes of fayth, whiche he had yet beyng vncircumcised: that he should be the father of al them that beleue, though they be not circūcised, that righteousnes might be imputed to them also: and that he might be the father of circumcision, not vnto them onely whiche came of the circumcised, but vnto them also that walke in the steppes of the fayth, that was in our father Abrahā, before the tyme of circumcision.

The texte.

If it be reasonable, let them answer me to this question, whether this blessednes promised by God, only appertaine to suche as are circūcised, ⁊ are therby boūde to ŷ law? or els to suche, as also are both ignorant what circūcision is, and what the ceremonies of the lawe meane? Thus muche must they at the lest graunt, ŷ Abrahā for his fayth was coumpted righteous. But by Abrahams title as fyrst father and beginner of the Jewes stocke, must al his ofspryng be estemed ⁊ coūpted for righteous. For an vnmete thyng is it, and against reason, that the newe Jewes should by other meanes chalēge any right, thā by suche wherby theyr fyrst parēt was put in possession. A knowen matter is it ŷ Abrahā was called righteous, but let thē then tel me for what cause was he so called? was it for paryng of a lytle skynne frō ŷ fore parte of his yarde, or was it rather for his faythes sake, without any cōsideracion had of circūcision? To say that he for his Jewishe circumcision, obtained the praise of a righteous man, cannot be defended, forasmuche as at ŷ time when Abrahā was so coūpted, neither was he circumcised, nor yet cōmaunded so to be. But long before that beleued he that of his sede Christ should be borne, through whom all nacions of the world should obtaine this blessednes ⁊ fatherly praise of righteousnes: ⁊ for this fayth of his was he coūted for righteous. After whiche tyme folowed circumcision, not as a meane wherby to make him righteous, but to be as a marke ⁊ token among men onely, ⁊ not before God, wherby the Jewes should be knowen to be his children, whiche beyng not circumcised beleued God, ⁊ yet vncircūcised as he was, had through his onely fayth pleased God. If Abrahā had been fyrst circumcised ⁊ thā beleued, and so consequently called righteous, then would it appeare somewhat, that this holy name of righteousnes appertained onely to the circūcised, but in him was it cōtrary, as whiche for his faythes sake was

How was it then rekened.

And he receiued the signe of circumcision, as a seale. &c.

by

And he receiued the signe of circũcision

That he should be the father of all them that beleue.

by God pronounced righteous, before that he was circũcised or cõmaunded so to be. And afterwarde ensued circũcision, not as a meane to make him righteous, for so was he alredy, but partely to be as a certain figure of the true circũcision, ẏ is to say, of the pure & godly life, whiche should afterwarde be in suche as would perfitely beleue in Christ, whiche kinde of circumcision is not ministred with a sharpe flynte stoone cuttyng of a lytle skynne frõ the fore parte of the yarde, but wrought by the spirite of God, rootyng out of mens heartes all naughty desyres, & partely also to be a certaine seale or bonde wherby Abraham should of the promises be assured, whiche should not yet foorthwith be accomplished in Isaac, whiche onely figured Christ, but in due season be perfourmed in ẏ sonne of God, that so finally Abraham the fyrst example of fayth, might be knowen to be the father vnto all suche, as would beleue in Christ (as he did) though they were not carnally circumcised: that as his fayth was coumpted for righteousnes, so should the fayth of al suche as are the true and lawfully begotten children of Abraham, be of God likewyse accepted. And by this also in suche sorte knowen to be father to the gentiles, that yet the Iewes are not excluded, if they for this onely stande not to muche in theyr owne phantasie, because they are lineally descended of the circũcised Abrahams stocke, and haue nothyng els to proue theyr kynred by, but onely a bare bodely marke, but haue rather that fayth wherby he beyng not yet circũcised, was of God coũpted for righteous. For nothyng is there that to ẏ fathers maketh a surer profe that theyr childrẽ are theyr owne & lawfully begotten, than if they folowe theyr fathers vertues. And if it so be, that men vse to disenherite euen theyr owne children, denying that suche as growe out of kynde from the good condicions and maners of theyr auncesters, are theyrs, surely muche more wyll God by like markes seuer bastardes from his lawful children.

The texte.

For the promises (that he should be the heire of the worlde) happened not to Abrahã or his sede through the law, but through the righteousnes of fayth. For if they whiche are of the lawe be heires, then is fayth but vayne, & the promise of none effect, because the lawe causeth wrath. For where no lawe is, there is no transgression. Therfore by fayth is the inheritaũce geuen, that it might come of fauoure, that the promise might be sure to all the sede: Not to them onely whiche are of the lawe, but to them also whiche are of the fayth of Abraham, whiche is the father of vs all (as it is written: I haue made the a father of many nacions) euen before God, whom he beleued, which restored the dead vnto life, and calleth those thinges whiche be not, as though they were.

Now as Abrahã deserued neither for kepyng of Moses law, whiche was not at that tyme geuen, nor for his circumcisions sake, whiche (as I before sayd) he had not yet receiued, that God should make him suche honorable promisses, that is to wete, that the dominion of the whole worlde shuld by inheritaũce fal vnto him, or to his posteritie, but through fayth wherby he deserued to be called righteous: nomore should the Iewes loke to enioye the sayd right of Goddes promise, either by the onely title and right of circumcision, or of the lawe either. A title (as ye knowe) can by none other wayes be conueied to posteritie, than by suche as the fyrst authour and beginner of the stocke came by it. For if the possession and enheritaunce of the whole worlde promised vnto Abrahams posteritie generally belong vnto the Iewes by the title of the lawe, so that they

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therby only beeũ heyres, thã is ẏ preachyng of Christes faith, but a vayne thing, than is gods promise of none effecte, synce it is certayne, ẏ through the benefite of the lawe, noman receyueth ẏ blessyng which god promysed to Abrahã. Yea I saye so vnable is Moses law to bryng men to this ioyfull & welthy state, ẏ it rather worketh wrath & goddes displeasure, whiles therby occasion is ministred more greuously to offend hym, wheras faith contrarywyse of ẏ wycked & vngodly maketh men righteous. For where offences are and displeasures are borne, as it is with them, which are vnder the lawe, there is there for chyldren no inheritaunce dew. But nowe & yf any man aske how the lawe rather worketh gods displeasure & wrathe than righteousnes, beholde, this wyse it is. Experience sheweth, that it is vnlawfull to condemne another man as gyltye, vnles by some law fyrste made there be a penaltie of condẽnacion proclamed and appoynted. But so was it that in Moses lawe were there diuerse thynges commaunded to be done or not done, as for example circumcision, the Sabboth daye kepyng, feastes of the newe Moone, the differences of meates, touchyng of deade bodyes, of strangled beastes, of bloude, of washynges, al which are of this sorte that though we neuer so diligentlye obserue them, yet make they vs not righteouse, and yet is suche one as dothe in these offende, endaungered and subiecte to punyshment. But now because by this law no man is bounde, but suche as are Jewes, and forasmuche as to Abraham was promysed the enheritaunce of all nacions, well foloweth it, that by the ryght and kepyng of the carnal law, the promise of god can not be deriued into all nations, and then foloweth it that by fayth is this inheritaunce obteined, and goddes pleasure is it should so be, to thentent that men should knowe, that it is a gyfte gyuen by goddes free mercy and fauour, and of no debte. And thus shall goddes faythful promyse, wherby all Abrahams posteritie is put in hope of this glorious state, be certayne and effectuall. I call Abrahams posteritie, not only suche, as by reason of one common lawe giuen vnto them are of one stocke, but rather all suche, as in fayth resemble theyr fyrst parentes. For more agreable vnto reason is it, ẏ spirituall kynred knytte together thorow fayth, wherby Abraham deseruyng the promyse became goddes frende, should be a thyng muche more effectuall, then is any carnal kynred thorowe the lawe, who prouoketh both goddes displeasure and also condemneth vs. A vayne crake is it therfore to saye as the Jewes do, that Abraham is onelye theyr father, when he is in very dede father to vs all, of what nation soeuer we be, so ẏ we humbly receyue and embrace Christes gospell. That this is true, god himselfe in the. xvii. Chapiter of Genesis witnesseth, what time he encreased his name, and in stede of Abram callyng hym Abraham, sayed: I haue made the father of many naciõs. Certaine must that be, which god spake. But then yf Abraham be father to the circumcised people and no mo, how standeth it wt this, ẏ he is father of many nacions? Be in this perswaded rather, ẏ as there are no more gods but one of al suche as trust vpon him: so gods wyl & pleasure was, ẏ Abrahã whiche was a figure of god, euen as Isaac fygured Christ, should be the father, not of this nation, or that only, but of all them whiche were by lyke fayth ioyned vnto hym.

Nor coulde Abraham in his belief be deceyued, because he had a confi-

For yf they which are of the lawe, bee heyres, this is faythe but vayne, &c.

Therfore by fayth is this enheritaunce geuen, &c.

I haue made the a father of manye nacions, &c.

dence in his promyses, whiche was not only able to make the barayne to be fruytfull, but also to restore the deade to lyfe agayne: so farfurthe that when he was afterwarde commaunded to sacrifice his only sonne Isaac, in whome alone all the hope of his posteritie rested, yet nothyng doubted he of the fidelitie of the promise maker, by whom Abraham wel wyst that his sonne myght be restored to lyfe agayne, and knewe also that god was able to call into a parte of this blessed inheritaunce, suche thynges as in the cōmon opinion of men are vtterly nothing, as thoughe they wer somwhat. The Iewes iuge thēselfes only to lyue and to be somewhat worth, abhorryng the Gētyles as vnmete for any good thyng, but to be abiectes: to whome yet more auayled the merciful and fauourable callyng of god, then carnall kynred auayled the Iewes.

And calleth those thynges, which be not, as thoughe they wer.

The texte.

Which Abrahā, contrarie to hope, beleued in hope yͭ he should be yͤ father of many nacīōs, accordyng to yͭ, which was spoken: Euē so shal thy seede be, as the starres of heauē, and the sande of the sea. And he faynted not in the fayth, nor yet considered his owne bodye, whiche was now deade, euen when he was almost an hundred yere olde: neither yet that Sara was paste chyldbearyng. He staggared not at the promise of god through vnbelief, but became strong in faythe, and gaue god the prayse, beyng full certified, that he whiche had promysed, the same was able also to make it good. And therfore was it reckened to hym for righteousnes.

And in dede wel worthy was the strong & constante fayth of that good olde man, to haue gods fauour, whiche vpō a trust of goddes promise, in suche thynges cōceyued a sure hope wherin by course of nature there was no hope to be cōceyued: in so doing aswell knowleging the faythfulnes of god yͤ promise maker, as also his great & almighty power. And thoughe hymself was feble, and his wyfe lykewyse passed teemyng, yet nothyng doubted he, but that he shoulde be father of many nations, and the beginner of suche an infinite posteritie, as is the number of sterres in heauen, euen as god sayde vnto hym, when he had broughte hym into the fieldes and shewed hym the firmament set thycke & replenished with sterres, saying: As thou art not able to number these sterres, so shall thyne ofspryng be innumerable. And albeit at that tyme the same promyse by reasō of his feble age semed neither apparent nor lyke to be trew, yet weake & feble as he was in bodely strength, he faynted not in yͤ stregth of fayth, nor as mistrusting people do, sought for profes how these thinges myght be done or not done, nor cōsydered his dry & barayne body euē thē worne out, & not able to haue issue, as which was thē wel nighe an hundred yeares olde: nor yet consydred his wyues age neither, whose floures by reason of age were dryed vp, i suche sort yͭ though himself had not ben past al stregth to beget a chylde, yet was she passed chyldbearyng & vnable to cōceyue. No suche thyng (I saye) remēbred he, nothing mistrusted he, nothing staggered he, but surely & with al his heart leaning & trustyng vnto yͤ promyses of god (as strong in fayth as he was in body weake, being in despayre of his own power,) conceiued a most sure trust vpon the power of him yͭ made the promyse: and in al this matier chalengyng nothyng to hymselfe as his own, gaue ouer the whole prayse and glorie to god only, whome he by his sure and constant fayth, both testified to be true of promise, as whiche woulde deceyue no man, & lykewyse to be almightye, as whō he thoughte able to perfourme his promise were the same neuer somuche passyng all worldly strength.

Which Abraham contrary to hope beleued in hope.

Accordyng to that, whiche was spoken, euen so shall thy seede be.

This is the glorie wherwith god is chieflye delighted, whiche nedeth no seruice of ours, and therfore, (as the scripture sayeth) it was reckened vnto hym, for ryghteousnes.

¶ Neuerthelesse it is not wrytten for hym onelye, that it was rekened to hym for ryghteousnes: but also for vs, to whom it shalbe coumpted for ryghteousnes, so that we beleue in hym, that raised vp Jesus our Lorde from the dead: whiche was deliuered for our synnes, and was raised agayne for our iustification. The texte.

Nor is it to be supposed, that this was wrytten onely for Abrahams sake when it is sayd, yͭ his faith was reckened vnto hym for righteousnes for yͤ scripture laboreth not so muche or the auaũcemẽt of Abrahãs glory only but rather to gyue vs which are of Abrahãs posteritie, an example, wherby al the world might vnderstande, that as Abraham, for his faythes sake without healpe or ayde of the lawe obteyned before god to be coumpted for righteouse: so should none of vs by kepyng of the law only, thynke to haue the same. Abrahã thẽ was called righteouse, because he beleued god. And surely entry haue we none to ryghteousnes, vnles we lykewise beleue in the same god, whiche to vs hath brought to passe in Jesus Christ oure lorde, whome heraysed from death to lyfe, euen that he promised to Abraham, in the fygure of Isaac, therby declaryng that the fayth of Abraham was no vayne fayth, whiche beleued yͭ god was suche one, as coulde geue lyfe euen to the deade, & call agayne suche thinges, as are not, as though they were. Let vs not therfore for our righteousnes and cleannes of lyfe, thanke Moses but Christ, whiche gaue hymselfe to death to the entent he would freely through fayth forgyue our synnes, whiche also rose agayne from death, to the entent we shoulde abstayne from deadly synne, nor displease hym, by committyng agayne suche thynges for which his pleasure was to dye. He dyed (I saye) to kyll synne in vs, and rose agayne from death to thentent that by hym fyrst, dying to oure olde synnes, & so furthe with hym, and by hym, beyng brought and restored into a newe kynde of lyfe, we may hereafter lyue vnto yͤ ryghteousnes, which we haue through his goodnes receyued.

Neuertheles it is not wrytten for hym onlye.

The. v. Chapiter.

Because therfore yͭ we are iustified by fayth, we are at peace with god, through our lord Jesus Christe: by whome also it chaunced vnto vs to be brought in through fayth, vnto this grace wherin we stande: & reioyse in hope of the glorye of the chyldren of god. Not that only, but also we reioyse in tribulatiõ knowyng, yͭ tribulatiõ bryngeth paciẽce, pacience bringeth experience, experience bringeth hope, and hope maketh not ashamed, for thẽ loue of god is shed abrode in our heartes, by the holy ghost whiche is geuen vnto vs. The texte.

Consyderyng that only syn causeth variaunce betwixt god and man, now are we certeynly at peace with god, because that of wicked & synful people we are made ryghteous, & that neither by Moses law, whiche rather encreased oure offẽces nor for our workes, but as our father Abrahã was for oure faythes sake reconciled vnto god yͤ father, whose frende also through fayth Abraham became, & that neither through Moses, but through the only sonne of god our lorde Jesus Christ, which with his bloud washed away our offences, & by his death reconcilyng vs vnto god, beyng before yͤ tyme displeased with vs, so opened for vs an entrye, yͭ we through lyke fayth without either the lawe, or circumcision mighte be brought into this grace of god promysed by the ghospell.

Because therfore that we are iustified by fayth, we are at peace wt god.

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In whiche fayth we stande stedfaste, and not only stande with good wyll & couragiouslye, but also reioyce not only because we are at peace wt god but also for that we are put in sure hope, that through oure stedfastnes of fayth, we shal in tyme to come enioye the glorie of heauen. Nor enuye we the Jewes, though thei glory of their circumcision, and as we enuye them not, so mislike we not our fayth, the brynger furthe of suche plentifull fruicte, nor yet repent we our glory, with hope wherof we for this present tyme are aduaunced & vnderpyght. Whiche glorie albeit it be suche, as cannot yet be seene, and thoughe without sufferyng of aduersities and troubles we attayne not therunto, yet euē the same troubles in the meane season recken we a thyng to reioyce and glorye of, as whiche we suffer both to our hyghe prayse, & are also suche, as open vnto vs the gate to life euerlasting. For this new example hath Christ both geuē vs, & by him also taught are we this excellent doctrine, that by sufferyng of tribulatiōs, the vertue of pacience is strengthened: and as the fyer tryeth golde, so throughe pacience become we better tryed and proued both of god & man. Agayne the more tribulatiōs we suffer, the surer hope of rewarde stande we in. Nor is it to be feared, leste this hope mysse & disapoynt vs, & of our belief make vs ashamed, before ye wicked people because we haue euē now therof in hande a moste sure pledge and earnest penye, whiche is the merueylous and vnspeakeable loue of god towarde vs, not onlye externally shewed vnto vs, but most plētifully printed in our heartes in manier cōpellyng vs to loue hym agayne wrought by the holy ghost, & in steade of the watryshe letter of the lawe gyuen vnto vs as a gage, assuryng vs of his promise herafter surely to be perfourmed.

And reioyse in hope of ye glorie of the chyldren of god.

The texte.

For when we were yet weake, accordyng to the tyme, Christ dyed for vs, which wer vngodlye. Yet scarce wyl any man dye for a ryghteousē man. Peraduenture for a good man durste a man dye. But god setteth out his loue towarde vs, seyng that whyle we were yet synners, according to the tyme, Christ dyed for vs. Muche more then nowe we that are iustified by his bloude, shalbe saued from wrathe through hym.

For when we were yet weake, accordyng to the tyme, Christe died for vs,

For had not god of his great mercy singulerly loued and pitied vs, Jesus Christ his only sonne had neuer by the wyl of his father descended into earth, nor haue taken oure mortall fleshe vpon hym, and so haue dyed, namely, what tyme we were weake, thrall, and subiecte to beastlye desyres, whiche were by the lawe more lyke to be prouoked, than to be brydeled and suppressed. Bad yet as we then were, he loued vs in hope of saluacion, yea he loued vs beyng wycked people and deuylyshe ydolaters, and so loued vs, that for our sakes he wyllyngly suffered death, whiche was the greatest, euident, and moste singuler poynt of loue, that euer could be shewed. Among men scarcely shal any man fynde another so frendlye, as wyl for his good and wel deseruyng frendes sake suffer death: But to graunt that some suche maye some where be founde, as for his approued frende wyl paraduenture be contented to dye, yet hath god shewed an example passyng all examples of suche earthly loues, whom it pleased euen for wycked and vnworthy persons to delyuer his onlye sonne to death. Now if god haue for vs beyng wycked people and offenders done thus muche, how muche rather wyl he do for vs beyng nowe purged, chastised,

and by the bloud of his sonne, reconciled vnto hym, that we through sinne fall no more into his displeasure, and therby stande in ieopardy of more greuouse dānation not only for our synful lyfe, but also because we should then be vnthankefull. Christe dyed for vs but for a season, but he rose agayn for euer. And as he dyed for vs, so arose he agayne for our sakes.

¶ For yf when we were enemies, we were reconciled to god by the deathe of his sonne, muche more, seyng we are reconciled, we shalbe preserued by his lyfe. Not onlye this, but we also ioye in god by the meanes of oure lorde Iesus Christe, by whome we haue nowe obtayned the attonement. The texte.

Now and yf by his death he haue this muche done for vs, that where as before that tyme god was with vs highly offended and displeased, we haue hym nowe gratiouse and merciful, muche rather shal we so through his lyfe be preserued, that we nomore fall into his displeasure. By his death deliuered are we from synne, his lyfe shal preserue vs in innocēcie, his death hath delyuered vs from the power of the deuill, his lyfe shall towarde vs continew the loue of his father. These are suche euident sygnes of goddes loue towarde vs, that they not only put vs in a quyet assuraunce, and in a sure hope to be saued from the vengeaūce of god to come, but also gyue vs a lustye courage, euen to glorie not of oure desertes, but with thankes geuyng to god the father, through whose bounteful mercy we haue receyued this welthy state, promysed by hym to be geuen vnto vs, neither for the lawes, nor for circumcisions sake, but through Iesus Christ his sonne, by whose meanes we are restored into his fauour agayne, to thentent that for all this benefite, thankes should be gyuen to noman, but to god hymself and to his only sonne. Al whiche was done by the meruaylous & secrete counsel of god, to the ende, ẏ the waye & meanes of oure restoryng shoulde agree with the waye of oure damnation.

Not onlye this, but we also ioye in god, &c.

Wherfore, as by one man syn entred in the worlde, and death by the meanes of syn: euen so death also went ouer al men, insomuche as all men synned. For euen vnto the law was syn in the worlde, but synne is not imputed where there is no lawe, neuerthelesse death raigned from Adam to Moses, euen ouer thē also, that had not synned with lyke transgressiō as dyd Adam, which beareth the similitude of hym, that was to come. The texte.

Wherfore as by Adam, whiche fyrste transgressed the commaundemente of god, synne entred into the worlde, and by the meanes of synne, death, because syn is, as it were the poyson of mannes soule, by whose occasion synne, whiche had his begynning in the fyrst of our stocke, issued furthe into all his posteritie, whyles eche man folowed the exāple of their fyrst parente: so through Christe alone, in whome by fayth al are borne agayne, we receyue innocencie, and therwyth lyfe: whiche blessednes lykewyse hauyng his begynnyng in one fyrst and new authour of generaciō, Christe, is spread abrode amonge all them, whiche are throughe faythe knyt vnto hym, and in hurtlesse lyfe folowe his steppes. But when synne had once ouergone the world, and poysoned all mankynde, suche was the strength therof, that it coulde by no meanes, neyther by the lawe of nature, nor yet by Moses lawe be vanquyshed, so that by the lawe nothyng was done but that suche as hadde offended, knewe that they were gylty and worthy of damnation. For as to chyldren, in whō the lawe of nature hath no place, by reason of theyr tēder age not able as yet to dis-

wherfore, as by one man, syn entred in to the worlde.

cerne, what is good, and what is not, syn is not yet imputed, no more was it layde vnto the Paynyms charge, yf they ought dyd agaynst Moyses lawe. Therfore before the lawe gyuen, whiche shewed men theyr synnes, by reason of the law of nature the world in dede was not vtterly without synne, but yet bare men at that tyme with themselfes: and as it wer without correctiō fell to all licenciousnes, as though they had ben vtterly lawles. Forasmuche as therfore he was not yet comen, whiche should take awaye the synnes of the world, and vanquyshe the tyrannye of death, death which enteryng through Adams offence raygned without any resistence, euen vpon them also whiche had not maliciously offended agaynst the cōmaundement of god, as Adam dyd, which euen than bare the ymage and fygure of Christ, whiche should come lōg after, and yet meane I not, that he is in euery poynte vnto Christe lyke, but that he in some poyntes bare the ymage of Christ. In this poynt lyke, that both were the begynners of a generation, the one of an earthly, the other of an heauenly. In this lyke also, that a certayne thyng is frome both begynners deriued into theyr posterities, but the difference is, that from the earthly Adam was the begynnyng of vnrighteousnes and synne, but by the heauenly Adam is gyuen all grace and goodnes.

But synne is not imputed, where there is no lawe.

The texte. But the gifte is not like as the synne. For if through the synne of one, many be dead, muche more pleuteous vpon many was the grace of God and gift by grace whiche was gyuen by one man Jesus Christ.

But now as these two are partely like: so wer they not equal. For besides that elswyse of it selfe it is a thing more effectual to saue then to destroy, muche more strong and mightye is Christ to saue, then was Adam to condempne, so that muche more effectual is Christes obedience to geue life, then was the trāsgression of Adam to worke death, so that in all pointes Christes goodnes ouerwaigheth the offence of Adam, which thyng I monishe you of and say, leste any man might thynke the synne of our fyrst parent to be so outragious, that he should dispaire of his restoryng again to saluacion. For if one mannes synne was of suche power, that it made so great a numbre of people thral vnto death, of muche more power, plentyfulnes & more general shal the benefite of God be and his mercyful gift which he hath gyuē vs by one man lykewyse, I meane Jesus Christ þ author of godly and innocent lyfe, by whome he hath not onely taken awaye the tyranny of death and syn, but hath also in steade of syn gyuen righteousnes, and in the steade of the tyranny of death, the kyngdō of life, so that the offēce of Adam through the great mercy of god, tourned to our weale and aduauntage.

But the gifte is not lyke as the synne.

The texte. ¶ And the gyfte is not ouer one synne: as death came through one sinne of one, that synned. For damnation came of one synne vnto condemnation: but the gyfte came to iustifie from many synnes. For yf by the synne of one, death raigned by the meanes of one, muche more they (whiche receaue aboundaunce of grace & of the gyft of righteousnes) shall raigne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Agayne thoughe throughe Adams onlye offence damnation entred, and through innocēt Christe, saluation: yet is not one equal to another. For in suche sorte had damnacion her begynnyng, that the synne of one man issued into al his posteritie, by meane wherof it might in continuaūce

of tyme, at the last haue made the whole world thrall to synne: but ye benefite of god cōtrary wyse is in suche sorte gyuen, yt the sinnes of al the world then gathered together, and growen strong are at once by Christes death wyped awaye, and not only so, but also righteousnes is gyuen. And therfore albeit the synne of onlye one man had suche a power, that it brought all men vnder the tyranny of death, so that all suche as had offended, as Adam did, could not be, but vnder the same yoke, that he was, yet muche more receaue we through the bountifull and ouer flowyng mercy of god, whiche is, that all suche as folowyng the example of Christ, liue iustlye & innocently, shall not only be free from the tyranny of synne and death, but also through him, whiche is the onely authour of our felicitie and welthe raigne themselfes in lyfe euerlastyng. For if by the synne of one death raigned by ye meanes of one, muche more. &c.

¶ Lykewyse then, as by the synne of one, there sprang vp euell on all men to condēnation: euen so by the righteousnes of one: spryngeth good vpon all men to the righteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made righteouse. But the lawe in the meane tyme entred in, that synne shoulde encreace. Neuerthelater where aboūdaunce of sinne was, there was more plenteousnes of grace. That as synne had raygned vnto death, euē so myght grace raigne through righteousnes, vnto eternall life by the helpe of Jesus Christe. The texte.

Herein therfore are bothe lyke, that as by the offence of one man, syn came into the worlde, by meane wherof all became thrall vnto death: so through ye ryghteousnes of one, whiche is deriued into al suche, as beleue and submyt themselfe vnto the kyngdom of lyfe, are all men of god made righteouse and partakers of the kyngdom of life. For as by Adā, through his disobedience to goddes commaundement, many became synners, whiles they folowed theyr fyrst fathers trāsgression: so shal only Christ which euen vnto the death of the crosse obeyed god his father, make many righteouse, all suche (I saye) as are folowers of his obedience. For as by one mannes disobedience many became synners: so by the obedience, &c. But to returne agayne vnto our former purpose, yf by suche meanes, as we before spake of, it pleased god both to take awaye synne, & also to geue righteousnes & lyfe, to what purpose was it to geue a law, vnable to do any good? Wherunto to answer, it is to be vnderstanden, that in this the lawe dyd good, yt therby the great mercy of God toward vs became more euident & better knowē. For the more great & outragious the power of synne is, the more notable is his benefite whiche delyuereth vs from synne. Now is by the lawe the tyranny of synne set foorth, whiles the same, albeit in vaine, resisteth it. Strong and mightie was this tyranny, but muche more mightie was the mercye of God, wherof we haue by so muche more perfite experience, the greater dāger of the sayd tyrāny we haue hitherto been in. And certainly for this also are we bounden to thanke the lawe, because therby we perceiue the greatnes of Gods benefite, by meane wherof as the deuil through synne winnyng the dominion, destroyed mannes soule, whiche is very death in dede, so should godly life through Gods gifte obteinyng the kyngdome and vpper hande, geue life vnto all men through the help of Jesus Christ, vnder whom as our lorde and capitaine we reioyce beyng now delyuered from the bōdage of death, vnder whose baner we wer not long ago souldiars. That as syn raigned vnto death, euen so, &c.

The. vi. Chapter.

The texte.

¶ What shal we say then? Shal we continue in synne, that there may be aboundance of grace? God forbid. How shall we, that are dead as touchyng synne liue any longer therin. Knowe ye not that all we, whiche are baptised into Jesus Christ, are baptised to dye with him? We are buried then with him by baptisme, for to dye: that likewise as Christ was raised up frō death by the glory of the father, euen so we also should walke in a new life. For if we be graft in death like vnto him: euen so shal we be partakers of the resurreccion: knowyng this that our olde man is crucified with him also, that the body of synne might vtterly be destroyed, that hensfoorth we should not be seruauntes vnto synne. For he that is dead, is iustified from synne.

Shal we con-tinue in sinne? God forbid.

BUt because we before sayd, that through the lawe sinne encreased, & that of sinne this good came, that the grace of God more encreased, lest by so saying some take occasion to continue in synne, and this wyse thynke with him selfe: if synne auaunce and encrease Gods grace towardes mā, well done wer it to synne more often, that his fre gifte may more and more encrease. Hereunto I answer, that pitie were it that any man should so thinke. When I so sayd, I ment and spake of the synnes of our former life, whiche God of his goodnes turned to our weale and profite. But now after that we are ons brought frō the tyrāny of synne, into the kyngdome of innocencie, God forbid that we should a-gaine departe from our redemer, and fall againe headlong into our olde tyrannous subiection. Lyfe and death are so quite contrarye one to ano-ther, that eche one destroyeth the other, nor can they after like considera-cion stande together. Therfore, if that as soone as we begynne to liue to Christ warde, we be dead towarde the deuil, with what reason standeth it that we should still liue to him warde, to whom we are already dead? If we liue to Christ, then liue we not to ye deuil. And if we through sinne liue vnto the deuil, then are we to Christwarde dead. But nowe forasmuche as we liue to Christ, it foloweth that we are dead to synne, whiche he hath by his death vāquished. For mete it is that ye should know, since ye haue receiued the baptisme of Christ, what the sayd baptisme in vs doth bothe worke and signifie. What tyme we are in Christes name baptised, we dye with him touchyng ye synnes of our former life, which synnes are through his death abolished, and not onely so, but buried also are we with him, & that by the same baptisme: that as he, whiche neuer liued synfully, dying yet for our synnes, was raised vppe again to life euerlastyng, not by any worldely power, but by the mightie power of his father: so should we beyng through him raised out of the death of synne, & becomen dead to our former life leadyng hereafter a newe life, walke in the trade of god-ly conuersacion, continually encreasyng vpwarde from better to better.

Know ye not that all we whiche are baptised into Jesus Christ, are baptised to dye with him.

For seyng that we are through baptisme planted into Christes bodye, and in maner altered into him, mete is it that whatsoeuer we see done in

him

him, whiche is oure head, the same be of vs, whiche are his membres, either in life expressed, or els loked for in tyme to come.

Rysen is he againe, ascended into heauen, and setteth in glorye at the right hande of his father. All whiche thynges alreadye done in Christ, we maye oure selues finally trust to enioye, if for this present tyme, as muche as in vs lyeth, we folowe the same, and diligently put them in vre. Therfore if we through baptisme dye vnto our former synnes, and fleshely lustes, therin (as we may) resemblyng Christes death: euen as mete and conuenient is it, that we hensfoorth forsakyng the filthynes of synne, and diligently exercisyng our selues in godly workes, expresse in our liuyng his holy resurreccion.

Euen so shall we be partakers of his resurreccion.

To folowe Christes death, is neither to kyl our selfes, nor yet to hurt oure bodyes, but then (as ye well knowe) dye we with him, if to oure old frowarde appetites, we haue suche a dull desyre, ŷ to them we seame as dead. For accordyng to our double generacion we must in our selfes cōceiue two menne: thone olde, grosse, and like vnto the yearthly Adam, thother newe & desyrous of heauenly thynges, as whiche hath by Christ sent from heauen, his beginnyng. Our olde man therfore is, as it wer, destroyed, what tyme it was with Christ fastened vpon the crosse, wherupon also were extinguished all oure desyres of transitorye pleasures, whose whole rable maye well be called the body of synne. This bodye of synne is then in vs effectually and holsomely slaine, when hurtefull desyres are in suche sorte destroyed in vs, that we no more do seruice vnto synne. He that after this sorte (as I haue now expressed) foloweth Christes death, is euen become a righteous man, and is no longer subiecte vnto synne, from whose tyranny he is already deliuered.

That hence foorth we should not be seruauntes vnto synne, &c.

The texte.

Wherfore if we be dead with Christ, we beleue, that we also shall liue with him, knowyng that Christ beyng raised from death, dyeth nomore. Death hath nomore power ouer him. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he liueth vnto God. Lykewyse cōsider ye also, that ye are dead, as touchyng synne, but are aliue vnto God, through Iesus Christ our lorde. Let not synne raigne therfore in your mortal bodye, that ye should therunto obeye by the lustes of it.

Therfore if (as we haue now oftentymes sayd) we be to Christ dead, & so deliuered frō our former synnes, our trust is hereafter through innocent & holy life, to liue with him: & so to liue with him, that we shall neuer dye more: in this also as farre as possible is resemblyng Christ, who submitted not him selfe in suche sorte to death, that in him death should haue any power after, but rose againe to liue euerlastyngly. For as touchyng that he dyed vnto synne, he dyed but once, but touchyng that he nowe liueth, he liueth to God his father, by whose might he was from death raised to life euerlastyng.

For as touchyng that he dyed, he dyed concernyng synne once.

And as it was in Christ: so thynke your selfes once dead to synne, by

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that your olde vicious desyres are destroyed, and by that ye are nowe becomen newe men, as thoughe ye were raised againe from death, to liue a heauenly and an immortall life to Godwarde, by whose benefite we are nowe made innocent and holy. For if ye this do not, ye liue not to Godwarde, because that to God noman lyueth but suche as liue godly, righteously, and in other vertues. For synce that we are planted into Christes body, and becomen one with him, mete is it that we as membres be like vnto our head whiche is Christ. And synce ye he nowe lyueth to Godwarde for euermore, reason it is that we likewyse liue vnto him through the same Jesus Christ our Lorde. And as he beyng once raised frō death, suffereth nomore ye tyranny of death, so must ye take hede lest synne beyng nowe once banished out of your soules, recouer in you againe the tyranny whiche it hath loste, and so renewe his olde title of death. As it surely wyll, if ye folowe suche beastly desyres, with whiche the deuil is wont to allure and bryng vs into our olde bondage.

Let not sinne raigne therfore in your mortalbodies

The texte. Neither geue ye your membres as instrumentes of vnrighteousnes vnto synne, but geue ouer your selues vnto God, as they that of dead, are aliue. And geue ouer your membres as instrumentes of righteousnes vnto God. For sinne shal not haue power ouer you: because ye are not vnder the lawe, but vnder grace.

And see that your membres beyng nowe consecrate vnto Christ, do henceforth nomore seruice at the deuils mocion, whom Christ hath subdued, and so to worke vnrighteousnes, but rather hereafter so vse your selues, that by all your life it may appeare, that ye with Christ haue forsaken all deadly synne and workes of death, and to be altered into a new life. And so shal ye in dede do, if henceforth all your membres, that is to say, all the powers of your bodyes and soules be applyed, not to vice in the deuils seruice, but to righteousnes in the seruice of God. For reason requireth that we wholly belong to him, to whō we haue once boūde our selues, and with him to haue nothyng to do, from whom we are now departed, and whose yoke we haue once shaken of. Nor is it to be feared leste synne, (wyll we or nil we) bryng vs backe againe into our olde bondage, because ye are nowe no longer vnder the lawe, whiche rather prouoked wylfull desyres, then suppressed, but vnder Goddes grace, whiche as it was able to deliuer vs from the bondage of synne, so is it able to kepe and preserue vs, that we nomore falle therunto.

And geue ouer your mēbres as instrumētes of righteousnes vnto God. &c.

The texte. What then? shal we sinne, because we are not vnder the law, but vnder grace? God forbid.

And yet nowe God forbid, that in the meane season any manne should this wyse take my wordes, when I sayd, ye were free from the lawe, either to thynke, that forasmuche as the lawe is abolished, ye may do as ye liste, or that Goddes free goodnes whiche hath pardoned all our olde offences, hath also therwith frely geuen vs libertie to do euil:

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But rather so muche the more ought we to abstaine from synne, because we are now nomore like slaues cōpelled to do wel, as by a law, but are as childrē are wont to be, wͭ desertes & loue prouoked therto. So that your bondage is chaunged, and not vtterly taken away. In suche sorte haue ye geuen ouer the seruice of the lawe, that ye nowe are become Christes seruauntes, whose seruice is all weale and blisse.

Knowe ye not howe that, to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are, to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes? The texte.

Ye knowe both kyndes of seruice. Now is it partly in your powers to chose whiche ye wyll, for both together ye can not. The tyme was when thou stodest in a fredome to kepe thy selfe out of bondage, but synce thou hast freely made thy selfe another mannes, and hast begunne to be obedient vnto him, the same must thou onely obey, whose seruaunt thou art become. They therfore whiche geue them selues vnto synne, and to synne become bondeslaues, the fruite of that their bondage is death. On the other syde, suche as to Christ haue dedicated and geuen them selues, him must they obeye, whiche they shal do to their owne great cōmoditie. For by that their obedience nothyng shall Christ wynne, but therby get they them selues righteousnes, that is to wete, the wel agreyng and pleasant company of all vertues knitte together. His seruauntes ye are to whom ye obey. &c.

God be thanked, that though ye wer the seruauntes of synne, ye haue yet obeyed with heart vnto the rule of the doctrine that ye be brought vnto. Ye are then made free from synne, and are becomen the seruauntes of righteousnes. I speake grosly, because of the infirmitie of your fleshe. The texte.

Glad am I for your sakes, and for this geue thankes vnto God, that wheras heretofore ye were in this moste miserable bondage, wholly geuen to idolatrie and filthy lustes, ye are nowe departed from the tyranny of the deuil, frely and gladly submittyng your selues to Christes kyngdome and gouernaunce, purposyng hencefoorth to liue, not as ye are, either by wylful desyres or by the law moued, but after the new rule of yͤ gospel, wher vnto ye are brought from your olde errours, & so brought that ye are become vnder another lawe, enfraunchised out of the dominion of synne, and thence conueied to serue righteousnes and to do her behestes. Nor thynke it harde and paynefull, because ye are commaunded to serue righteousnes. For as synne and godly life farre differ one from another, so are their fruites quite cōtrary, and the fruites of godly life, infinitely more excellente, so that if we weighe and consider, but euen the thyng selfe, muche more cause is there, why men shuld more diligently serue God, then the deuil. For whoso serueth synne, serueth the deuil, but he that serueth innocencie, serueth God. Ye haue yet obeyed with heart vnto yͤ rule of yͤ doctrine of that ye be brought vnto.

But yet wyll not I for a whyle so muche require of you, as I might lawfully do, but rather temper and measure my writyng to yͤ weakenes

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of them, in whom the spirite of God is not yet fully ripe, but are rather suche, in whō yet the olde naughtie desyres labour to growe vp againe. This onely require I, that righteousnes be now with you in like condicion, as synne before was.

The texte. As ye haue geuen your membres seruauntes to vnclennes and to iniquitie (from one iniquitie to another) euen so now geue ouer your mēbres seruaūtes vnto righteousnes, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnes.

And that as before this tyme you gaue your membres to serue vnclennes and iniquitie, so that as blynd desyres led you, ye fel frō one iniquitie to another, euery day more filthy than other: euen so now see that ye likewyse geue your membres to obey righteousnes, whose seruauntes ye haue frely made your selfes, therin styl encreasyng frō vertue to vertue, euery day more pure and holy then other. For it is to muche against al reason, but that Christ should at lestwyse haue somuche seruice of you, as the deuil had before this, and as vnreasonable is it, but that ye should now begynne to do as good seruice vnder your lady and maistres righteousnes, as ye before in another sorte did vnto the tyranny of synne. As touchyng your former synful life for your excuse after a sorte some thing may be sayd: whiche is, that as long as ye were heathens, because ye wer bonde seruauntes to synne, ye might seme with righteousnes to haue nothing to do, nor to be any thyng bounde vnto her, as to whom ye had not yet bounde and yelded your selues. But now haue ye nothyng to lay for your defence. But yet and if the excellent nature of righteousnes selfe moue you not, consider and weigh yet the diuerse fruites and profite of bothe seruices, you I speake vnto, whiche haue of bothe seruices had experience.

(For when ye were seruauntes of sinne ye wer voyde of all righteousnes.)

The texte. What fruite had ye then in those thinges, wherof ye are now ashamed? For the end of those thinges is death. But now are ye deliuered from sinne, and made the seruaūtes of God, and haue your fruit to be sanctified, and the ende euerlastyng life. For the rewarde of synne is death, but eternall life is the gifte of God, through Jesus Christ our Lorde.

Cal to your remembraunce, what tyme ye were seruauntes vnto sinne, and as vile bonde slaues folowed wanton desyres, what rewarde (I pray you) had ye at the laste? Euen the synnes selfe haue theyr punishement ioyned vnto them, because the same forthwith all to defile and corrupt the whole man, so vilanously and reprochefully defacyng him, that since the tyme ye are amēded, and as men awaked out of the dronkenes of syn, ye are ashamed of your selfes, so that your mindes abhorre to thinke vpō your olde naughtie pleasures. And though this wages (as ye see) be not to be despysed, yet besyde the last stipend & hyre, whiche the deuil payeth to suche as do him seruice, is death euerlastyng. Howbeit in very dede the life whiche in the meane season is after this sorte ledde, is a most shameful death in dede, and not a life.

(For the ende of those thinges is death.)

Nowe consider what a happye chaunge ye haue made, whiche beyng deliuered from the tyranny of the deuil, are now becomen the seruaūtes of God. By this ye see (I am sure) how vnlike the maisters are.

But

But yf this content you not, but that ye loke for a rewarde also, fyrste of all wheras ye lyued before fylthy and wycked, ye now lyue innocent, pure and holy, whiche only is the verye lyfe: and besyde this, after that this shorte tyme of your seruice is finished, ye shall receyue your laste wages, I saye lyfe euerlastyng. Cōpare me nowe god with ÿ deuil, with vncleannes, holynes, with euerlastyng death, lyfe euerlastyng. Euen as I nowe tolde you, so it is, the rewarde of the deuyll is death, whiche he geueth vnto menne for his fylthy and miserable seruice. But contrarie for suche as accordyng to theyr abilities serue god, is layde vp lyfe inmortall, not as hyre wages due for the same, but as a free gyfte to be gyuen of God the moste mercifull father, not for Moses, but for Jesus Christes sake oure Lorde, whome the father would haue thanked for all his gyftes, geuen vnto vs, rather then any lawe or circumcision.

For the rewarde of syn is death, but eternal life is the gyfte of god. &c.

The. vii. Chapiter.

Knowe ye not brethren, (I speake to them, that knowe the lawe) howe that the law hath power ouer a man, as long as it endureth: For the woman, whiche is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the manne be dead, she is losed from the lawe of the manne. So then, yf whyle the man lyueth, she couple her selfe with an other man, she shalbe coumpted a wedlocke breaker. But yf the man be dead, she is free from the lawe of the husbande, so that she is no wedlocke breaker, thoughe she couple her selfe with an other man.

The texte.

And good reason is there, why we should so doe, for Christe hath not onely deliuered vs from the bondage of syn and death, but also from the bondage of the lawe, whiche was giuen but for a season, and hath deliuered not only the gentiles, whiche were not to this lawe subiecte, but euen the Jewes selfe to, which haue hitherto ben vnder Moses lawe. That this whiche I haue sayed, is trewe, maye be proued euen by the wytnes of the lawe it selfe. And fyrst, what saye, ye that are Jewes, whiche by reason of the knowledge ye haue in the lawe, well perceaue and vnderstande, that a man is bounde to the obseruance and kepyng of any lawe euen as ye for example not long synce were bounde to Moses lawe, as longe as the same lawe lyueth, that is to saye, as long as it endureth in his ful power, and strength: but yf the same be either growen out of vse, or els abrogate, a man is than no longer bounde therunto. For the Jewes bonde towarde the lawe ought no further to be kept, then in the bonde of the wyfe to her husbande the same lawe requyreth to be kepte. Nowe is the maried woman, whiche is vnder her husbandes dominion bounde vnto her husbande, as long as he lyueth. But as sone as he is once dead, she is deliuered from the bonde of that matrimony, and after the death of her former husbande straight way at hyr owne libertie.

Knowe ye not, &c. howe that the lawe hath power ouer the man. &c.

For the woman which is in subiection to a man. &c.

Wherfore

So then if while the mā liueth she couple herselfe wt an other, &c.

Wherfore yf she durying the husbandes lyfe, to whome she belongeth, go about to mary another she shalbe coūpted a wedlocke breaker, as whiche hath forsaken that husbande, from whome she myght by no meanes, saue onlye deathe be departed.

But contrary wyse, yf she cōtinew in that bāde vntyl her husbandes death, she is no lēger bound vnto hym, but is in suche sorte become her owne woman, yt she may lawfully mary any other whō she wyll. For it is not to be supposed, that as the maisters title descendeth to his heyre, in suche sorte that the seruaunt by the death of his maister chaungeth not his state, but his maister: that lykewyse the righte of a husbande vpon his wyfe falleth after his death to an other, but the title of mariage reacheth no further, than for a mannes owne lyfe. Yf it so were that the husbande were immortall, the woman shoulde for euer continew bond. Now then because Moses lawe in figures and ceremonies was as it were a shadowe of Christ to come, it was gyuen to be of force effectual, but vntyll the tyme, that to ye bryght lyght shadowes shoulde gyue place: & vntyl that to the truthe, the shadowes of truth shoulde gyue ouer and vanyshe awaye. And therfore synce that Moses lawe was as a man might saye, a mortall thyng, meruayle it is none, though it be nowe dead in dede. And for this cause as long as the tyme of the lawe continewed, the same stode in full power and had full authoritie vpon them, whiche had bounde them selfe vnto it.

The texte.

¶ Euen so ye also (my brethren) are deade concernyng the lawe by the bodye of Christe, that ye shoulde be coupled to another (I meane to hym, that is rysen agayne frō death) that we shoulde bring furth fruite vnto god. For when we were in the fleshe, the lustes of synne whiche were stered vp by the lawe, raigned in oure membres to bryng furth fruite vnto death. But now are we deliuered from the lawe & dead vnto it, where vnto we were in bondage, that we shoulde serue in a newe conuersation of the spirite, and not in the olde conuersation of the letter.

Euē so ye also (my brethrē) are dead concerning ye lawe, &c.

But nowe haue ye with Moses lawe nothyng to do, synce the same is become to you warde dead, or yf she lyued styll, as she doth not, yet are ye at the least to her dead. For synce that Christ, whiche is the truthe, hath shewed his glisteryng beames of the gospell, abrogate and abolished is all Moses lawe, at the leaste touchyng the carnall meanyng therof. And forasmuche as ye are now planted into Christes body, coupled vnto hym, as ye wyfe is to her husbande, & beyng made free frō your former bonde ye are belonging to your newe husbande, suche one (I saye) as is immortal, as whiche once rose from death to lyue hereafter for euer, insomuche that ye cannot in tyme to come either loke to be maried agayne, or to be deuorced, (for a shamefull vilanye and reproche were it to suche a new husbāde, as ye haue gotten, in any poynt to hang vpon the olde,) forasmuche as (I saye) ye are in this case, diligently labour you, that as by the lawe, whiche for the tyme was as it were your husbande, ye brought furth a certayne sorte of fruite, not vnlike your husbande: so endeuour ye to bryng furth nowe beyng muche better maried then ye before were, fruite suche as is conueniente for God youre father in lawe, and Christe youre spouse and husbande.

For

For as long as we were subiecte to the grosse and carnal law as it wer to a husbande, the same seamed, as husbandes do, to beare rule ouer us, because carnall lustes beyng by reason of the lawe more prouoked, had suche power in oure membres, that euen lyke slaues we wer drawen to synne, and so of that unhappy mariage, unhappy chyldren had we, when that whiche was borne, was for nothyng good, but to be destroyed and to dye.

But nowe, synce we are delyuered out of ye bondage of the lawe, under whome we lyued before, or rather because oure lyfe was synfull, we lyued not at all, but were dead, and yet under it were we untyll a certayne tyme appoynted, agaynst reason is it, that we shoulde anye longer obeye that carnal husbande, that is to wete the letter of ye law, but rather serue oure newe spouse, whiche is both heauenly and spirituall: not seruyng hym in the olde conuersacion of the letter, but in the newe conuersacion of the spirite, whiche spirite we haue of hym receyued, as a mariage token.

But now are we delyuered from the law, & deade unto it.

¶ What shall we saye then? Is the lawe synne? God forbid. Neuerthelesse I knewe not synne, but by the lawe. For I had not knowen what luste had meante, excepte the lawe had sayde, thou shalte not luste. But synne toke occasion by the meanes of the commaundemente, and wrought in me all maner of concupiscence. For verelye without the lawe, syn was dead: I once lyued without the lawe. But when the commaundement came, syn reuiued, and I was dead. And the very same commaundement, whiche was ordayned unto lyfe, was found to be unto me an occasion of death. For syn toke occasion by the meanes of the commaundement, and so deceyued me, and by the same slew me. Wherfore the lawe is holye, and the commaundement holye, and iust and good.

The texte.

But nowe feare I, leste here any captious persone thynke, that I condemne the lawe as the authour of synne, because we sayed, that whyles we were under the lawe, we ranne forwarde euen to synne and death. For suche one wyll not let to reason the matier, and saye, that as ryghteousnes worketh lyfe: so to sinne it properly appertayneth to worke death, so that then yf the law in us worketh death, either semeth it that the same lawe is synne, or at the leste ioyned with synne. But god forbid, that anye man should so thinke: For the lawe is not authour of synne, but the utterer and apeacher therof, wherof before the lawe gyuen we wer in manner ignoraunt, because eche man fauoured his owne folye, thynking that he might lawfully do what so hym lusted, thinking it also wel done & good, to desyre that thyng, whiche to haue semed pleasaunt. This wyse therfore fauoryng my selfe, I was in manner ignoraunt, that to desyre any other mannes goodes was synne, had not the law sayd unto me: thou shalt not luste. And in dede the law was gyuen to suppresse synne, but through our folye it chaunced otherwise. For whyles the lawe shewed a man his sinnes and gaue no power to resist the same, upon that occasion it folowed, ye mãnes desyre to syn, was more prouoked euen as the propertie of menne is, more to be prouoked to suche thynges, as are forbidden. Therfore forasmuche as before the lawe was gyuen, certayne synnes I knewe not, and certayne I knewe, but yet in suche sorte, that I thoughte I myghte

Neuertheles I knewe not synne but by the lawe.

lawfully vse them, because they were not forbydden, my mynde was, but houerly and fayntlye moued to synne, euen as we are wonte sklenderlye to loue suche thynges, wherof we maye, when we luste, haue our pleasure. But when that by the lawe, so many wayes and manners of synne were declared, the whole rable of naughtie desyres beyng prouoked throughe that prohibition begonne more vehementlly to allure to synne.

For sinne toke occasion by ye meanes of the commaundement &c.

And by this occasion synne toke strength and power, whiche before the lawe geuen was but dull and in manner dead, so that in the meane season I lyued without lawe, or rather I thought, that I lyued, as one, that might freely sinne, and do as I lusted. But after that I was by the commaundement of the law forbydden to syn, my synful vsage was not onely not restrayned, but also seemed quyckened and to take strength: but as sone as synne was after this sorte quyckened, I, whiche before thoughte my selfe to lyue, was deade, by the lawe knowyng my synne, and yet neuertheles continewyng in it stil. Wherupon it folowed, that the meane, whiche was prouided and ordeyned for the healpe of oure lyfe, tourned to my death, not throughe anye faulte, whiche the lawe had, but throughe myne owne faulte. For whereas I was of my selfe gyuen to synne, my sycke and diseased mynde, takyng occasion of sinne by reason of the prohibition of the law, became more desyrous to synne. And thus the deuill abusyng a good instrument by occasion ministred throughe the law enticed me to synne, and by synne slewe me, so that then I knewe my selfe gyltie, and thrall vnto another.

Wherefore the lawe is holye and the commaundement holy.

No cause is there therfore why we shoulde reproue the law, which as it was gyuen by a good god, so layeth it before vs, good, lawful, and holy commaundementes. For nedes muste that be good, whiche forbyddeth euell.

The texte.

Was that then, which was good, made death vnto me? God forbid. Naye it was syn: that syn myght appeare (by it whiche was good) to worke death in me: that synne by the commaundement myght be out of measure synfull. For we knowe, that the lawe is spirituall, but I am carnall solde vnder synne, because I allow not, that whiche I doe. For what I woulde, that do I not: but what I hate, that do I. Yf I do now, ye whiche I would not, I consent vnto the law, that it is good: so then nowe, it is not I, that doe it, but syn that dwelleth in me. For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thinge.

But some one will againe encounter and saye: synce that lyke bryngeth furth his lyke, yf the lawe be good, how hath it wrought my death, whiche is euell, and wonte to be engendred of synne? Wherunto the aunswer is easye, that this reason were stronge, were it so, ye the lawe wrought oure death. But this is not so, but as I nowe sayed, farre otherwyse.

Naye it was synne: ye syn might appere (by it whiche was good. &c.

For it is not to be supposed, that the lawe is authour of death, but rather that synne is cause of our destruction, whiche is a thing of suche infeccion, and so full of poyson, that it turned that, whiche of it selfe is good, to oure vndoyng, by the which euery man maye euidently perceyue, how pestilent a thyng syn is, through whose contagion suche thynges, as are best, tourne to worste. Wherof as ye law gaue occasiō, so was the same yet in no fault. For the lawe, as all we do knowe, is spirituall and prouoketh vs to goodnes.

The cause why that commeth not to passe wherabout the lawe laboureth, am I, I (I saye) for example to speake of my selfe, whiche am carnal and gyuen to synne, and by reason of long custome and continuaunce in synne thral and bonde therto, euen as the bondslaue bought for money is bond to his maister, so farfurthe that by reason of blyndnes of synne whiche I am in, I wote not what I ought to do. For I do not yͭ, whiche my minde and reason telleth me to be honeste, though with my heart I desyre it, but rather do that whiche is contrarye to honestie, and hate as vnhonest, beyng vndoubtedly ouercūmē with naughtie desyres. And by this waye euen offenders and hurtefull persons vnderstande, that the lawe is not to be reproued. For yf through fleshlye desyres mouyng, I do suche thynges as my mynde and reason condemneth and abhorreth, withoute doubte I consente, that the lawe is good: as whiche forbad suche thynges to be done and vsed, as I by the better parte of my reason condemned and disalowed.

But I am carnall, solde vnder synne.

If I do now that which I would not I consent, &c.

For nedes muste that be good, whiche dothe forbid suche thynges, whiche though I do folowyng the fleshe, yet knowe I well, are euyll and nought. But some one wyll saye, why doest thou not obeye thyne owne reason then, beyng suche as doth consent to honestie, and feare the from dishonestie & syn? But nowe forasmuche as for playnes in teachyng to be vsed, I haue taken vpon me yͤ person of suche one, as is yet subiect to vice and noughtie desyres, ye muste in onely me by ymagination conceiue two men, the one carnal and grosse, the other more pure and not so grosse, of whiche two the one maye be called an outwarde manne, the other an inwarde.

The one beyng subiecte to vnlawful desyres, is wholly gyuen to synne, the other hauyng yet some sparkes of goodnes remaynyng (as it maye) laboureth to honestiewarde, and in the myddes of oure synfull lyfe, almuche as it maye, resisteth and withstandeth. Nowe in estemyng, what we be, rather are we that, which we be according vnto the better part in vs. As often therfore as our mynde agreyng vnto the lawe endeuoureth towarde honestie, and doth yet in dede the contrary, me thynketh I do not that, whiche I do, for who doth that, whiche he would not? But in my grosser parte there is a forwardnes to synne, and a certayne aptnes therunto, by meanes wherof it cummeth to passe, that thoughe we would well and godly, yet do we the contrary. And yf by this parte (that is to wit) my sensuall parte, men esteme and measure me, I graunt, that in me ther is no goodnes.

For I know that in me &c. dwelleth no good thyng.

For to wyll is present with me: but I fynde no meanes to perfourme, that which is good. For the good that I woulde, do I not: but the euyll, whiche I would not, that do I. Yf I do that I would not, then is it not I, that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I would do good, euyll is present with me. For I delyte in the lawe of god, after the inwarde manne. But I se an other law in my members, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of syn, whiche is in my members. O wretched man, that I am: who shall delyuer me frō this bodye subdued vnto death? I thanke god through Jesus Christe our Lorde. So then, wᵗ the mynde I serue the lawe of god, but with the fleshe the lawe of synne.

The texte.

For to wyl is presente with me, but I fide no meanes to perfourme, &c.

For albeit by the inclination of reason, I desyre that, which is honeste, yet haue I not power to bryng to passe, this my good desyer. For, whyles fleashly luste pluckyng to euyll and fylthy lyfe hath a greater stroke & preuayleth more, thã doth reason prouokyng to goodnes, it happeneth that I do not the good, whiche I desyre, but rather, that I disalowe and condemne, that is to saye, euyll. Nowe and yf a man be not thought to do that thyng, whiche he dothe agaynst his wyll, synce I do yͤ thing, which after the better parte of a man I would not, then seme not I the authour of that which I do, but rather the readines to synne which is in my grocer parte. This towardnes or readynes to synne is not taken from me by the lawe, but yf at anye tyme, I purpose to folowe and obeye her motion, the lawe causeth me to vnderstande, that my gryef is throughly rooted and fastened in my soule.

For I delyghte in the lawe of god. &c.

In dede, delyghted am I with honestie and goodnes whiche I see and know by the lawe, but of the other syde I fynde in the members of myne outwarde man, another law, whiche is to the lawe of reasõ quite contrary, and continuallye rebelleth agaynst it. So that thoughe reason call me one waye, and wylful desyres another waye, yet in me that beareth rule, whiche is worse, and that is ouercommen, which is better. For so depelye rooted in my fleshe, is this towardenes and inclination to synne, and of suche power is the custome therof, beyng as it were now altered into nature, yͤ whyther I wyl or not, I am drawen to synne.

O wretched man that I am, who shal deliuer me, &c.

O wretched man that I am, which am vnder suche a miserable & painfull bondage. Who shall delyuer me from this fleashe endaungered to so many synnes and contencions, whereby I am continuallye drawen to death? Maye not a manne, whiche is vnder suche a violent and harde necessitie well and lawfully make suche exclamation? Certaynely the greater this vnlucky bondage is, the more are we bounde to the goodnes of god, whiche hath from suche myseries delyuered vs, neyther by the lawe nor yet by circumcision, but through Jesus Christ our Lord.

And had not god thus muche done for vs, euen I which am one man, shoulde continually haue bene lykewyse plucked in sunder and deuided, that with mynde I should haue serued the lawe of God, desyrous of good thynges, and with my fleshe the lawe of synne, beyng ouer commen with wanton desyres, and with the temptacions therof.

The. viii. Chapter.

There is then no damnacion to them, whiche are in Christ Jesu: whiche walke not after the fleshe, but after the spirite. For the lawe of the spirite of life through Jesus Christ, hath made me free from the lawe of synne and death. For what the lawe could not do (forasmuche as it was weake because of the fleshe) that perfourmed God, and sent his sonne in the similitude of sinneful fleshe, and by sinne damned sinne in the fleshe: that the righteousnes of the lawe might be fulfylled in vs, whiche walke not after the fleshe, but after the spirite.

The texte.

Wherfore though now yet some leauynges and dregges of the former bondage stil remaine in some christian men, yet shal they through godly endeuour wel suppresse them, nor against theyr wylles be drawen into any suche haynous offence, by reason wherof suche might deserue to be dampned, as are through fayth and baptisme once graffed into Christes body and haue now intended and purposed to liue no longer, as wanton and carnal desyres moued & ruled them, syth that Christes lawe, which is spiritual and an authour of life more effectual, & subduer of death, hath deliuered vs frō synne & also death ioyned thervnto. All whiche when Moses lawe could not do, inasmuche as it was carnal, and therfore not effectual, God meruailously prouided for our saluaciō. And therfore (as I before tolde you) that in one mā there were as it were two men, a carnal and a spiritual man, so are there in Moses lawe, as it wer two lawes, the one grosse and carnal, the other heauenly & spiritual. Of the fyrst part of the law was Moses maker, whiche as it endured but for a season: so was it not of strength and power sufficient to worke our saluacion. The other parte of the lawe is spiritual, effectual, mightie, & suche as wyl neuer dye, whom Christ beyng as it were a seconde Moses made in all pointes perfite. And truely very mete was it, that this wyse fleshe shuld abolishe fleshe, synne should through synne be ouercomen, & that also death should subdue death. For whiche entent God mercyfully beyng of mans saluacion desyrous, sent his sonne, though in dede farre from all corrupcion of synne, endued yet with suche fleshe, as other synners haue, for he toke the comen nature of menne vpon him, and as though he had bene a synner, was among synners conuersaunt, yea and was euen fastened vpon a crosse among heynous transgressours, as though him selfe had been suche one also. Insomuche that he in maner toke vpon him the person of synne, to this end, that he in the likenes of synne, might fyrst ouercome synne, & foorthwith abolishe it, beyng made a sacrifice for our synnes: & so dying as touching the fleshe whiche he had taken, he subdued death, whiche through the desyres of the fleshe, and the fleshely lawe, bare rule vpon vs, and caused that hencefoorth by abolishyng of the carnal meanyng of the lawe, the better parte therof, whiche we call the spiritual sence or spirite of it, should in steade of the other take place, and not worke Gods displeasure as the fyrst did, but geue perfite righteousnes to them whiche lede not theyr life after y lawe carnally vnderstādē, as the Jewes do, but after the spiritual & heauenly meanyng

For the lawe of y spirit of life through Jesus Christ hath made me fre from the law of synne and death.

And sent his sonne in the similitude of sinfull fleshe.

therof

therof, as men renued and through Christ new borne. In the Jewes was there nothyng drawen & painted but a shadowe of righteousnes, but the vndoubted and perfite righteousnes is in vs through Jesus Christ, throughly and perfitely wrought.

The texte. For they that are carnal, are carnally minded. But they that are spiritual, are gostly minded. To be carnally minded, is death. But to be spiritually minded, is life and peace. Because that the fleshely minde is enemy against God: for it is not obediente to the lawe of God, neither can be. So then they that are in the fleshe cannot please God.

The loue & good wyll borne to thinges in vs beyng so greatly chaunged, make plaine profe of a newe kynde of profession. We se, how ye suche as styl holde on theyr Jewishe supersticion, because they be yet carnal, are with ye same carnal vsuages muche delited. Cōtrary, suche as are graffed in Christ, and haue now begunne to lede a spiritual life, renouncyng all fleshely desyres, are rauished & enamoured with like conuersacion, as is godly & spiritual, as we comenly see euery man fauour suche thinges, as him selfe is bent vnto. Mortall we be as touchyng our fleshe, but yet hath Christ, which is immortal, called vs to life, who is him self our life. Now is the carnal lawe of the Jewes onely litterally obserued, euen against Christ, & by reason therof worketh death & kylleth, forasmuche as it is against him, whiche is the onely authour of life, As in the Jewes thē selfes well appeared, who for fauour & zeale borne therto, put to death ye author of life & righteousnes. Of the other syde, they whiche despisyng ye carnal lettre of the lawe folowen the spiritual mocions of God, fynde in Christ life, nor striue for waterishe ceremonies of the law, but gladly folowyng the inclinacions of charitie, are with al men at peace & concorde. Supersticion is ful of tanglyng, but true & godly pytie is quiet & peaceable. And meruaile it is none, that suche with men are at dissēcion, whiche are not at peace wt god. For nothing els is it for a mā to cleaue & stike fast to ye carnal law (whō God would through Christ shuld be abolished, ye in steade therof a spiritual law might ensue & take place) but to rebel agaīst God, whiche froward minde of any mā, synce it squareth frō Gods pleasure, cannot be but against him, whiche calleth vs, to farre vnlike & cōtrary rules & actes. Let noman therfore thinke it a smal peril & ieopardy stubbernly to hang vpō the lettre of the law, & therin to cōtinue. And let vs assure our selfes, that it is, but a vayne thyng to please men, vnles we please God also. But suche as stubbernly mainteine Moses law litterally & carnally vnderstāden, except they forsakyng the carnalnes therof, fal from it to the spirite, neither do please God nor can. Let the Jewes exacte and requyre theyr feastes of the new moone, and theyr sabboth dates kepyng neuer somuche, they shal not attaine to that they loke for.

To be carnally minded is death, but to be spiritually minded is life and peace.

So then they that are in ye fleshe can not please God.

The texte. But ye are not in the fleshe, but in the spirite: if so be that the spirite of God dwell in you. If any man haue not the spirite of Christ, the same is none of his. If Christ be in you, the body is dead because of synne, but the spirite is aliue for righteousnes sake. Wherfore, if the spirite of him that raised vp Jesus Christ frō death, dwel in you: euen he that raised vp Christ from death, shall quicken your mortal bodyes, because of his spirite that dwelleth in you.

But to you whiche haue wt the carnal law nothing to do, these thinges nothing belong, since ye ye are becomen spiritual, if ye after suche cōdicion

your life, that it please ẏ holy spirite of God to be a dweller in your heartes. For whoso is nothyng els but baptised, styl belongeth to the carnal kyngdome of the fleshe, excepte he taste also Christ, & be with his blessed spirite inspired. Coupled are we vnto Christ, not with ceremonies, but with that spirite, whō whoso lacketh, is to Christ but a straunger. But now then, & if Christ be in you, syth he is nothyng els, but chastitie, but trueth, but tēperaūce with other vertues, how can in you synne haue any place? Whoso hath receiued Christ, him must the same mā nedes in suche vertuous pointes expresse. He (as I before sayd) once dyed touchyng his fleshe & māhed, & yet liueth he now a life euerlastyng. Then fruitfully expresse & resēble we him, when ẏ body ẏ is to say our grosse part whiche wt pleasaunt lustes allureth vs to all vnhappines, is dead: & is without al desyre to synne: & if therwith our spirit also, that is to say, ẏ better part in vs who alway moueth to goodnes, and with his mightie power draweth vs to suche thinges as are good & righteous, be quicke and aliue. Therfore if the spirite of God, whiche raised Jesus Christ frō death, vnfainedly dwel in you, the same wyll not be idle. A liuely & an effectual thyng is the spirit of God, & wyll accordyng vnto your capacities in you likewise worke as it did in Christ. Him it raised from death, and suffereth not to dye againe. And so wyl ẏ same raise you frō sinne, which is very death in dede, to life, extynguishyng your froward desyres & appetites: al whiche he wil do by his blissed spirit ẏ author of life which now dwelleth in you.

If any man haue not the spirit of Christ the same is none of his. &c.

Wherfore if the spirite of him that raised vp Jesus Christ from death, &c.

Therfore brethren, we are detters, not to the fleshe, to liue after the fleshe: For if ye liue after the fleshe, ye shal dye. But if ye (through the spirite) do mortifye the dedes of the body, ye shal liue: For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adopcion, wherby we crye: Abba father. The same spirite certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also the heires I meane of God, and heires annexed with Christ, If so be that we suffre with him, that we may be also glorified together with him. The texte.

Under this spirit now therfore liue we, his subiectes are we, it must we obey, & not the fleshe, wher vnto we are now deade. For assone as we once begunne to be one with Christ, we cast of the bondage, wherwith we were to the fleshe endaungered. Syth this is so, God forbid that we hereafter liue, as the fleshe ruleth, whiche fleshe should rather to the spirite be obedient. Remēbre that ye be called to life, but if ye liue carnally, then runne ye headlong to deathwarde, but contrary if by the power of the spirit ye suppresse al fleshely desyres, after suche mortifying of them, ye shal liue. Nor is it to liue after the gouernaunce of the spirite of God, a paynefull profession. For albeit the same call you foorth to great & weightie enterprises, yet are ye glad & willyng to vndertake them, because by it in you is enkienled a feruent charitie, to whom nothyng can be hard, nothyng can be but swete & pleasaunt. As the body liueth with his bodily spirite, so doeth the soule through a heauenly. If our bodily spirites & natural powers be weake and faint, the whole body is made dul & heauye, but if the same be quicke and lustie, the whole bodye is full of courage. So likewyse al suche as are with the spirite of God ledde and moued, are his

For if ye liue after the fleshe ye shal dye. &c

childrē. Suche as, are towarde childrē, resemble theyr fathers goodnes, with a mery chere and frely doyng al suche thinges as they shal suppose wyll please them. Bondslaues, because there is betwene them and theyr maisters no natural knotte, for feare of punishement abstaine frō euil, & beyng violētly cōpelled, do theyr duties. Jewes, whiche are with ye bondage of the lawe delited, this wyse do, but ye whiche are once deliuered frō such bōdage, wyl nomore so fal to the same, that with feare it be nedeful to compel you. Endued are ye with the spirite of God, through whom ye are by adopcion receiued into the nūbre not of seruaūtes, but of Gods owne children. This spirit putteth vs in suche a sure trust and cōfidence, that in all our distresses we may boldly speake vnto God those wordes, whiche fathers most gentilly & fauourably are wont to geue eare vnto, callyng vpō him: O father, father. Whiche worde we durst not be so bold in our troubles lamētably to speake vnto him, were we not in assuraūce, both that we are his children, & that he also is our merciful father, as lōg as we liue after his cōmaundement, not by cōpulsion (I saye) but of free wyl and gladly. For were it so, that he accompted vs not for his childrē, neuer would he haue geuen vs this his holy spirit. This benefite of God therfore, whether ye cal it a pledge or token of fatherly loue, wel assureth our consciences, that we are his children, whiche gaue vs this pledge. Further then, if we be his children & not his seruauntes, than are we also his heyres. The heyres (I say) of God from whō as author & begynner, al thinges come, & ioynte inheritors with Christ, into whose body beyng graffed, we now haue the same father, that he hath, & through him enioy one comen enheritaunce. It shal we yet none otherwyse possesse, but by goyng the same pathe waye to it, by whiche it pleased Christ him selfe to walke. He by sufferaūce of miseries came to the possession of his glorious inheritaūce, he by obedience came to his kyngdome, he by reproche came to glory, & by death attained to life euerlastyng. Suffer must we therfore with him, that we may of his ioyes be partakers, obedient must we be with him, that we may wt him raigne euerlastyngly, suffre must we also worldely shame & vilany, that with him we in heauen may be glorifyed, and finally for a season dye also with him, that we may in his kyngdome liue for euer.

But ye haue receiued the spirite of adopcion. &c.

This spirite certifieth our spirit, that we are ye sonnes of God.

The texte.

For I suppose that the afflictions of this life, are not worthy of the glorye, whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth, lokyng when the sonnes of God shal appeare, because the creature is subdued to vanitie, against the wyl therof, but for his wyl, whiche subdued the same in hope. For the same creature shalbe deliuered frō the bondage of corrupcion into the glorious libertie of the sōnes of God. For we knowe, that euery creature groneth with vs also, and trauaileth in paine, euen vnto this tyme.

For I suppose that the afflictions of this life are not worthy. &c.

These be the wayes and condicions to wynne this inheritaunce by, wherof since there shal neuer be an ende, & the thyng selfe so great, that it passeth al mens capacitties and estimacion, surely if al the afflictions of this life were put vpon one mannes bodye, all the same yet were of no weight but euen trifles, beyng weighed and compared with the reward of the glory to come: whiche men gette, & in maner bye, with suche great

displeasures and calamities. And though we now already haue an ernest peny of this welthy life to come, so that therof nomā shuld dispayre, yet by reason of oure bodyes subiecte to paynes and death, the same is not in euery point perfite and full. In the meane tyme by the spirite of God haue we therof inwardly a secrete taste geuen vs, but then shall we haue it fully and wholy, when our bodies are restored to life, and all the miseries of our mortal state are shaken of; at what tyme we shall with euerlastyng Christ raigne euerlastyngly. For whiche ioyful tyme in the meane season the whole engyne of this worlde ernestly loketh, in his maner wishyng for the day, wherin after that the numbre of Gods children is fulfilled and restored, theyr glory shal plainly appeare, whiche beyng yet burdened with theyr mortal bodies, are with hūger, with thyrst, with diseases, with diuers paynes and miseries punished: yea, euen the world selfe after a sorte semeth to be of mannes careful estate partaker, because the yearth, the water, the ayre, heauenly bodyes, and to be briefe euen the very Angels selfe were by God especially made to helpe mannes necessities. And therfore not so muche as the verye worlde selfe shal from suche miseries be free, vntyl that Goddes children be sette in perfite fredome, so ỳ in the meane season it is in bōdage vnwillyngly. For euen in the very dead creatures, which haue no life, a natural desyre is ther to be made perfite: & yet abide they nethelesse this bōdage, therin obeiyng him at whose pleasure it became subiecte, enduryng it so muche the more paciently, because it knoweth it selfe not bonde for euer, but vnder this cōdicion, that as sone as the children of God are fully deliuered from al infeccion of death, than shal ỳ worlde no lenger be thral and vnder the displeasures of corrupcion. For syth that we see al ỳ elemētes of this world so diuersly altered vnder so many corrupcions, and see that the Sunne and moone, besyde that they almost seme in theyr continual renewyng of corruptible creatures to labor in vayne, haue also theyr eclipses, & synce that the one starres power is also contrary to another, synce there is no doubt also, but that the whole cōpany of Angels frō heauen beholdyng our wretchednes, are by reason of a pitiful loue borne towarde vs, greatly moued, and are as farre as may stāde with theyr blessed state, sory for our miseries: Appeareth it not by this, that al natural thynges mourne with vs, and like a woman trauailyng with chylde wyshe an ende of labor and sorowes.

For ỳ feruēt desyre of the creature abydeth lookyng when ỳ sōnes of God shal appeare, &c.

For we knowe that euery creature groneth with vs also, &c.

The texte.

Not onely it, but we also whiche haue the fyrst fruites of the spirit, mourne in our selues also, and wayte for the adopcion (of the children of God) euen the deliueraunce of our body. For we are saued by hope. But hope that is seen, is no hope. For how can a manne hope for that whiche he seeth? But and if we hope for that we see not, then do we with pacience abide it.

Now should it seme muche lesse meruaile, if suche sorowe befal vnto other creatures, syth that euen we also, whiche after our sauiours commyng were fyrst of al replenished with the spirit of Christ, and that after no meane sorte but fully, are yet styl vnder so many miseries, partely

through diuerse necessities of this life, & partly through the obstinacie of vngodly people, that we oftetymes mourne with our selfe, and are dayly compelled to be sorye euen for other mennes calamities also, desyryng cō tinually in our prayers made to God for that day, wherin the whole body of Christ ful and perfite in al his membres, shal be deliuered from all noysomnes, and of grosse and carnal, become spiritual, heauenly and inmortal. In the meane season al the calamities that chaunce vnto vs, we abyde & suffre, in hope of that blisse, whiche is promised through Christ. Of whom, albeit we haue here receiued an earnest penye, assuryng vs of saluacion to come, yet hath he not presently geuen vs full saluacion, but would haue vs to looke for it, in the tyme to come.

For we are saued by hope, but hope that is seen, is no hope.

Christian mennes perfite weale is in thinges to come, wherof we haue a sure hope. Now is there no hope in suche thynges, as are already present and seen with our iyen, but of suche, as do not yet appeare. If this be not so, I pray you tel me, of whom was it euer sayd, that he hoped to see that, whiche he sawe with his iyen already? Nor were there in this our life any commendacion of fayth & hope, if we were euen now presently put in possession of suche thynges, as Christ hath promysed vnto vs, but then is our fayth well worthye prayse, if through the clearenes therof we see suche thynges, as with our carnal iyes cannot be perceiued, in the meane season continuyng styl in sufferyng paynes, with ful hope lookyng for that, whiche was once promised. And though in the meane season suche bodily afflictions be heauy and payneful, yet is it perhapse expedient for vs so to be punished.

The texte.

Lykewyse also the spirite helpeth our infirmities. For we knowe not what to desyre as we ought: but the spirite maketh intercession for vs, with gronynges whiche cannot be expre[s]sed. And he that sercheth the heartes, knoweth what is the meanyng of the spirit: for he maketh intercession for the saintes, accordyng to the pleasure of God.

These troubles our spiritual and inwarde mā in dede taketh in good worth, and striueth with bodily infirmities: but the spirit of God stayeth with grace, aydyng the weakenes of our fleshe; with hope encouragyng vs to suffer al thinges, euermore at hand, shewyng vs what we ought to desyre, and what we should refuse. For we of our owne might & inclinacion, wote not what is to be desyred, nor how we ought to desyre: by meanes wherof it oftymes cōmeth to passe, that in steede of holsome thinges, we pray for hurteful, euen as it fortuned vnto my self, whiche beyng not content with myne afflictions bodily, desyred importunely Gods helpe, thrise makyng my prayer vnto him, that satan, by whom at that tyme I was troubled, might nomore tēpte me: wherin because I desyred of God that whiche was not for me expedient to attaine, my request toke not effecte. And therfore in stede of pleasures, receiued I holsome giftes. In dede God heareth the peticions of his children, so yet that they make no carnal prayer, but pray vnto him accordyng vnto the mocion of his blessed spirite, secretely mouyng our heartes: The same spirite also, though we hold our peace, is yet a peticioner and meane to God praiyng for vs, not as men are wont to do, but with sighes vnspeakable.

For we know not, what to desyre as we ought.

But ye spirit maketh intercession. &c.

The

The spirite of man sometyme with great mournyng desyreth god to preserue hym from bodely trouble and affliccion, or els it desyreth worldlye pleasures and commoditeis, muche estemyng such thinges as are in very dede but trifles: but the heauenly spirite grafted and planted in godly mennes heartes, desyreth of god suche peticions, whiche yf we lacke, are to be desyred of god with syghes vnspeakeable, forasmuche as the same obteyned and had bryng with them the verye trew perfit weale, and blysse. Of men must thou with wordes outwardely pronounced and spoken desyre, that thou myndest to obtayne, as whiche neither know, what we would haue, except they heare it, nor yet sufficiently vnderstande, what is best for vs to be asked, but god, whiche searcheth euen the moste secret parte of mannes harte, & thoroughly loketh into it, knoweth, though we holde oure peace, what oure spirite desireth, and pityng mannes miseries, as often as it maketh intercession for suche, as are godly, prayeth not, as man woulde haue it to do, but as goddes holy wil & pleasure is. And desyreth nothing, but suche as apertayne to euerlastyng saluacion and suche thynges as encrease gods honor & glory. Whosoeuer desyreth such thinges, albeit he peraduenture erre in choyce & eleccion, yet is his intent & purpose good. Wherfore god graunteth not alwaye that, whiche is of hym desyred, but that rather, which is most profitable to the ende, wherunto thou directedst al thy peticions.

And he that searcheth the hertes knoweth, what is the meanyng of the spirite.

We know, that al thynges worke for the best vnto them, that loue god, which also are called of purpose. For those whiche he knewe before, he also ordayned before, that they shoulde be lyke fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. Moreouer, whom he appoynted before, them also he called. And whom he hath called, them also he iustified: & whom he iustified, them he also glorified.

The texte.

Nor ought men to feare, leste they beyng ouercomme through the weightines of outragious persecution, vtterly fal from hym, since we know this for most certayne, that what affliccion soeuer chaunce vnto deuoute & godly people, al the same shalbe for the best. Suche is gods fauer towardes them, whom he hath of purpose chosen out, and called to this welthy lyfe. Endeuour must we, and do what in vs lyeth, but thende of al hangeth of gods ordinaunce. God without counsel or vnaduisedly choseth none, but wel knoweth al such, as are his, long before he cal them. And not only knoweth them, whom he calleth, but had also euen at the same tyme surely purposed with himselfe to graffe and plante them into the bodye of his sonne Jesus, yea and to transfourme them lykewyse into the lykenes & shape of hym, whiche ouercomyng the fleshe and death, triumphantly went to immortalitie: both to teache, that al the members of his bodye should themself loke to haue the same, which they see alreadie done in the head, that by this waye and meanes through his onely sonne he myght to hymselfe geat manye chyldren, amonge whome Jesus Christe should be head & capitayne, & as the fyrste begotten, departyng yet his inheritaunce with other: and to put vs in assuraunce lykewyse, that god wyll fully perfourme that thyng, which he once purposed, moreouer whom before al tyme he knew & had chosen out, being suche, of whome he had already in his prophetes darke sayinges shewed his minde, them called he also by the gospel, & that not in vaine, but of his goodnes and fauer made them, that wer so called, of vngodly, godly, and of hurtful hurtlesse.

For those whiche he knewe before he also ordeyned before.

And whome he hath called them also he iustified, &c.

So that now only there remayneth glorifying, wherof a great deale we haue already, except we thinke it no glorious preeminence, to be without syn, to florysshe in the renoume of innocent lyfe, to be without corrupt desyers, to be so planted in Christ, that thou arte become one with hym, to haue his holy spirite, as an earnest peny therof, to be the enheritour of god, and ioynte enheritour with Christ, so that of the reste we can in no wyse doubt, but that it shall in dewe tyme be fulfylled.

The texte. What shal we than saye to these thynges? Yf god be on our syde, who can be against vs? which spared not his owne sonne: but gaue hym for vs all: how can it be, that with hym he should not gyue vs all thinges also? Who shall laye any thyng to the charge of goddes chosen? It is god, that iustifieth: who is he þ can cõdemne, it is Christ that dyed, yea rather whiche is rysen agayne, whiche is also on the right hand of god, and maketh intercession for vs.

Now syth all this is so, wherfore shoulde any man mistrust it, namelye synce god hath by so many and euident wayes shewed vnto vs his special
If god be on our side, who cã be againste vs? loue and great fauer. Who standing on oure syde, what is anye aduersarie able to do? What can mennes malice preuayle, yf god be our defender? Or what maye we not boldly looke for at his handes beyng now reconcyled vnto hym, whiche what tyme we were out of his fauer, for oure sakes spared not his only sonne, but sent hym downe into this world for vs all? Yea (I saye) & brought hym in maner to nought and deposed hym, & al to exalte vs, makyng hym wel nyghe syn, to deliuer vs from syn, & deliuered hym to death, to thentent we myght lyue. And therfore syth he hath for vs delyuered his sonne, in whom al goodnes is, foloweth it not, that with the same gyfte, he hath gyuen vs all rightes, that belong to the sonne, vs (I saye) whome he hath put in lyke state of enheritaunce? Or what is it, that he wyll not gyue vs, synce that he hath once gyuen hym, whiche infinitely passeth all creatures? And ieopardye ther is none, least god, thorough the crafty sleyghtes and temptacions of the deuill, chaunge and withdrawe this his especiall fauer from vs. For who durst commense anye action agaynste them, whome god of purpose and sure determinacion of mynde hath chosen out and taketh for his owne? Wyl he heare (thynke you) anye accusers capciouse complayntes agaynst them, all whose synnes he hath freely forgeuen? God hymselfe, whiche is iudge of all, hath forgeuen vs
It is god þ iustifieth, who is he þ can condẽne, &c. the offences of oure olde lyfe, and taketh vs nowe for ryghteous, and who is he, that can condemne vs, beyng by him quited? So that we take hede, þ we nomore fall to oure olde lyfe agayne. Christe is he which loued vs so tenderly, that for our welthe it pleased hym to dye, yea he it is which lykewyse rose agayne for our sakes, because he would healp and succoure vs his people. This great procter & iudge syttyng also at the right hand of god his father, to whome he is in all poyntes egall, entreateth our matier before his maiestie.

The texte. Who shal seperate vs from the loue of god? Shall tribulacion, or anguishe, or persecucion, or hunger, either nakednes, either peril, either swearde? As it is written: for thy sake are we kylled all daye long, and are coumpted as sheepe appoynted to be slayne. Neuerthelesse, in all these thynges we ouercome through hym that loued vs.

For I am sure, that neither death, neyther lyfe, neither angels, nor rule, neither power: neither thinges present, neither thinges to come, neither height, neither loweth, neither any other creature shalbe able to depart vs, from the loue of god, which is in Christ Jesu our Lorde.

Synce therfore the father hath thorough the death of his sonne forgiuen vs al oure gyltes and offences, sythe his sonne so tenderly loueth vs, why shoulde men hencefurthe feare the deuyll, or any man the diuels minister, either accusyng vs, or condemnyng? Consideryng also with howe many benefites and speciall gages of loue we are bounde both to god & Christ, who is he, that shal plucke & withdraw vs awaye from louyng thẽ agayne, whiche so tenderly loue vs? Shall any storme of worldly aduersitie do it? Shall any affliction or distresse? Shal hunger or nakednes? Shal ieopardy of drownyng, or any lyke peryl chaũcyng after lyke sorte? Shal persecucion of the wycked, or the bloudy swearde of death? For that suche thynges should in this worlde happẽ to innocentes, the holy psalme wryter Dauid lightened with the spirite of god, long before sawe, what tyme he sayde, that for thy sake o Lorde are we kylled al daye long, and coumpted as sheepe appoynted to be slayne. Al these troubles, thoughe they seme greuouse, cause yet is there none, why they ought to make vs a frayd. Chaunce maye they to vs in dede, but yet oppresse vs they can not. Yea (I saye) the more behemẽtly they trouble vs, the more shal they bothe strengthen oure burnyng charitie to Christward, and Christes also to vs, because we at al tymes departe hauyng the vpper hand, not through any strength and power of oure owne, but through his defence, whome we are bounde to thanke for altogether. Nor wil he, whiche in suche sorte loueth vs, suffer vs to be ouerthrowen, nor we vpon remembraunce of his goodnes towarde vs through any assaultes of aduersities shrinke from louyng hym agayne. But yet haue I rehearsed vnto you but lyghte and common mattiers, but harken a bolder saying, and suche wherof my selfe am moste certaine, and am moste certaynly persuaded in. More cause were there to feare suche ieopardies as hang ouer oure heade by reason of creatures, whiche can not be seene, as euil spirites, whiche yet neuerthelesse assault mennes soules and not only their bodies, whom yf we but once regarde not & despise, the ieopardies of the other can not make vs a fearde. Nor in this haue we any cause to feare, seyng that neither meane power of aungels, of muche more myght yet than is any man, no neither the chief aungels, whiche order is called a rule and power neither anye heyght or depnes, that is to saye, whether the same inuade vs frõ aboue, or from beneth, whither it be with a coloure of honestie or not, yea though wonders were shewed from heauen, or els threatnynges from hell put vs in feare, neither thinges present, neither yet to come, whether we be put in feare of present ieopardyes, or in ieopardy of the life to come: briefly, what soeuer els befall anye where here in earthly thinges, whether it maye be sene, or not, be it neuer so strong and mightie, yet shal it not be able to deuide vs from that charitie, wherbye we are knyt to god throughe Jesus Christe his sonne.

Who shal separate vs frõ the loue of god?

Neuerthelesse in al these thinges we ouercum through hym that loued vs.

Neyther height, nor loweth, &c.

The .ix. Chapiter.

The texte.

I saye the truth in Christ, and lye not, (my conscience also bearyng me witnes by the holy ghost) that I haue a greate heauines and continual sorow in my hearte. For I haue wyshed my selfe to be cursed from Christe for my brethren, (my kynsmen as pertayning to the fleshe) whiche are the Israelites. To whome pertayneth the adoption of the chyldren, and the glorie, and the couenauntes, and the law that was gyuen, and the seruice of god, and the promises: whose also are the fathers, and they of whom (as concernyng the fleshe) Christe came: whiche is god in al thinges to be praysed for euer. Amen.

TO whome would to god all the Jewes were conuerted, forsakyng theyr Moses: the Jewes (I saye) which yet styll continewe in this mynde, and thynke that to thattaynyng of saluation it is sufficient to be Abrahams chyldren, and in theyr handes to haue the lawe once gyuen vnto them by god, whome yet in deede no suche thyng shall auayle and profite, vnles by faythe they make themselfes worthy to be drawen and loued of god. But of them is Christe promised in the lawe stubbernly refused, whom the Gentiles receiue and knowledge. This yet speake I not of any displeasure conceyued or borne agaynst my contreye men, notwithstandyng theyr spitefull myndes toward me: but as Christe, to whō nothing is vnknowen, is my witnes, witnessyng with hym also myne owne conscience, whose gouernoure and ouerseer is the holy ghost, I wyl saye the truthe, and lye not, that it troubleth my mynde exceadyngly and aboue measure, and with continuall sorowe euen weareth me awaye to see some of them through their owne folye vtterly perishe. As for myne owne parte, so ferre am I from hatyng the Jewes, that yf it myghte any waye be, I would euen with myne owne destruction procure theyr amendment and weale, nor would refuse euen my selfe of Christe to be forsaken so that all they to whom I am both by countrey & aliaunce ioyned, were with me in the fayth of Christ lykewyse ioyned, that as by stocke & bloud they are Israelites, they lykewyse were in knowledge of the trueth perfite Israelites, whome of all other nacions moste besemed it to receyue hym, whom the lawe promised, specially sith it is that nation, whome god out of al the other, many hūdred yeares past, specially chose for hym self: & coumpting all other nations, as bastarde children, nouryshed these & brought the vp, as his naturall & trew begotten sonnes: & moste of all because they aboue other for this honoure and dignitie maye speciallye glorie, that they dispising all idolatrye worshipped the verye trewe god. In theyr handes is the possession and prerogatyue of the lawe, gyuen vnto them by god. With them made god and they with god couenauntes and promises. In theyr handes is there the right fourme and maner of dewe honouryng of god, euen as he hym self commaūded: in theyr handes are the prophecies, wherin was long before both Christes commyng spoken of, and this welthy state, wherof I dyd a litle before glorye, promysed.

I say the truth in Christ, and lye not, my cōscience also bearing me witnesse, &c.

For I haue wisshedde my self to be cursed frō Christ &c.

To whome pertayneth the adopcion of the chyldren, and the glory &c.

Whiche

Which also are lineally descended of the moste famouse & chief lanternes of lyght, and fyrste begynners of our nacion, (I meane) Abrahã, Isaac, & Jacob, with other, of whõ Christ hymself touchyng his humanitie vouchsaued to be borne, so that in this behalfe, wyll they or not, of aliaunce and kynred muste they nedes be to Christe hymself, who ferre ferre excelleth and passeth those fathers, of whose title and holines they so greatly auaũt themselfe. Be it so, that theyr fathers were neuer so good and holy, yet wer they nothyng els but men. But nowe is Christe in suche sorte man, that he therwith is also god, not of this nacion or that onlye, but of al, one and equall with his father, whiche ruleth al thinges, by whose vnsearcheable wysedome all this geare is wrought, to whom onlye for suche vnspeakeable loue borne towarde mankynde, al prayse and thankes are dewe for euer. Amen. Whose also are the fathers, and they of whom (as cõcernyng the fleshe) Christe came.

¶ I speake not these thinges, as though the wordes of god had take none effect. For they are not al Israelites, which are of Israel: neither are they all chyldren straight waye that are the seede of Abraham. But in Isaac shall thy seede be called: that is to saye: they whiche are the chyldren of the fleshe, are not the children of god. But they whiche be the chyldren of promise, are coumpted the seede. For this is a worde of promise, about this tyme wyll I come, and Sara shall haue a sonne. Therefore.

And surely for this the more detestable is the wickednes of some Jewes, whiche vnreuerently gaynsaying and blasphemyng Christe, therin dishonour god the father, whiche woulde haue his glorious name set furth by his sone. And yet al this theyr wyckednes, outragiouse as it was, caused not, but that god neuertheles in al poyntes perfourmed, as muche as he in his prophetes sayinges promised to do. To the people of Israel, whiche are Abrahams posteritie, was this blyssefull lyfe promysed, and yet not to all neither, but to such only, as truly and vnfaynedly are his ofspryng. For it is not to be supposed, that al suche are very Israelites, as are descended of the stocke of Israel, but suche rather as are so strong and mightie in fayth, that they wyll not with worldly tribulations be ouercomen, nor yet with troubles, wherwith god tryeth oure stedfastnes in religion: suche (I saye) worthely & none els ought to be called Israelites, that is to saye, mighty & strong to godwarde. Nor are al they, that come of Abrahams bloude, therfore so fer Abrahams chyldren, that by this bare title they may chalẽge the promised inheritaũce, but rather suche as resẽble that fayth of Abraham, wherby he deserued, that this blessed inheritaũce should be deriued & giuẽ vnto al his posteritie. To make this more euidẽt & playne, marke whyther ẏ worde of god, who made ẏ promise, be not so, whiche saythe: in Isaac thy sede shalbe called. To the seede of Abrahã promyse was made, that in it & by it, al nations of the world shoulde famously be spoken of and blessyd. But nowe is it not gods wyl, that al Abrahãs posteritie should be called Abrahams seede, vnles they be, as Isaac was, who was the chylde of fayth, and in figure represented Christe. Nowe was not Isaac borne, as chyldren are comenly wont to be, but by a father, whiche was in dede drye and barayne, full yet of truste in god, and of an olde woman, vnmete lykewyse to conceyue any chylde. They are not all Israelites whiche are of Israel. &c. But in Isaac shal thy seede be called. &c.

Muche

They whiche are ẏ chyldre of the fleshe, are not the chyldren of god. &c.

Muche rather therfore begotten was he through the mightye power of god, and his fathers faythe, than by any power of man, or carnall acte. What els then meaned god, when he sayde, in Isaac thy seede shall haue his name, but playnlye to declare, that not all they whiche are of Abrahā carnally begotten, are therfore the chyldren of god, and therfore righte inheritours of goddes promyses, but suche onlye apertayne and belong to Abrahams seede, whiche haue lyke fayth, as that was, wherby Abraham deserued to receyue the promyse of god. But mary yf god vnder this fourme of wordes, had made his promise, to as manye as shalbe begottē of the shall my promyse belong, then in dede myghte all suche as are of Abrahams carnall stocke, lawfully clayme this glorious inherittaunce: But nowe when god this wyse sayde, about this time wyll I come, and Sara shall haue a sonne, he ment his onlye chylde, and the same whiche shoulde be the chylde of fayth, whome god had for the same inheritaunce chosen furthe of many, not for his circumcisions sake, as whiche was not at that tyme borne, but for his fathers faythes sake. Abraham after that tyme had by other wyues, chyldren, yet was Abrahams blessyng promised vnto hym only in Isaacs name.

The texte.

¶ Not only this, but also Rebecca was with childe by one, euen by oure father Isaac For yet the chyldren were borne, when they had neither done good, neither bad (ẏ the purpose of god by election might stande) it was sayde vnto her, not by the reason of workes but by the caller: the elder shal serue the yonger. As it is wrytten: Iacob haue I loued, but Esau haue I hated. What shall we saye then? Is there anye vnrighteousnes with god? God forbid. For he sayth to Moses: I wyl shewe mercie, to whomsoeuer I shewe mercie: and wyll haue compassion, on whomsoeuer I haue compassion. So lyeth it not then in mānes wyl or running: but in the mercie of god. For the scripture saith vnto Pharao; euen for this same purpose haue I stered the vp to shewe my power on the, and that my name might be declared through out all the worlde. So hath he mercie on whom he will, and whome he wyll he maketh hard harted.

Rebecca was with child by one, euen by our father Isaac.

And as it was in Isaac, and other of the chyldren of Abraham, after lyke sorte and condicion was it in Iacob and Esau. Yf this glorious enheritaunce of goddes blessyng onely throughe carnall kynred befel vnto any, then shoulde it muche rather belong to Esau the elder sonne, than to Iacob the yonger. Isaac was father to them both, one mother at one time conceyued bothe, bothe were at one time borne in their mothers woumbe, & both were at one time delyuered, yet dyd god knowledge one, as his natural chylde, disinheriting the other, as a bastarde and vnlawfully borne, saying: Iacob I haue loued, but Esau haue I hated. What was it then ẏ thus seuered and made a difference betwixt these twinnes? Surely neyther carnall kynred, nor kepyng of the lawe, nor yet circumcision. For of both beyng not yet borne, before they had any thing at al done, either with the lawe, or agaynst it, it was sayde: the elder shal serue the yonger. And why pleased it god so, or what intended he in this deede of his to declare vnto vs? Surely nothyng els but that noman shoulde either vpon hope of circumcision, or of the lawe chalenge the righte of this goddes promise vnles by faith he make hymselfe worthye to be taken among the chosen chyldren of god, and to be suche, as Isaac and Iacob were.

That the purpose of God by election might stande.

For

For it is not carnal kynred, that maketh Abrahams children, but the choyse of God. And if God refuse and reiecte the Jewes, as he once reiected Esau, certainely to be descended of Abrahams stocke, nothyng auaileth. But on the other syde, if God through the desert of fayth receiue the Gentiles to this inheritaunce, hurte is it none, though they to Abraham be of no carnal aliaunce, forsomuche as God by another way, by the title of adopcion (I say) doth acknowledge them for his owne children. Nor let any deuilishe person wreste, that I now haue sayd, to this purpose, as though in men there wer now no fault, but yͤ al the faulte is in God, who at his pleasure receiueth or refuseth suche as haue either of payne or pleasure nothyng deserued: God forbid, that any man should conceiue suche a phantasye, nor let any manne so take that, whiche in the boke of Exodi is by God spoken, I wyl shewe mercy, to whom soeuer I shewe mercy, and wyll haue compassion, on whō soeuer I haue compassion, forasmuche as it lyeth not in mans wyl or runnyng, but in Goddes mercy, to attaine vnto saluacion, as whiche bothe desyre in vayne & al in vayne labor we, vnlesse God of his goodnes drawe vs, as in deede he doeth suche, as it pleaseth him, though they nothing deserue it, and refuseth suche, as haue nothing so deserued. And yet of al this it foloweth not that God is to any mā wrongfull, but rather yͭ he is mercyfull to many. Noman condemneth God, but for his owne offēce, no man is saued, without Gods benefite, whiche benefite he vouchesaueth to geue vnto suche as it pleaseth him, & yet in suche sorte, that he leaueth occasion, why men should for his merciful drawyng thāke him, and thou nethelesse without occasion to complayne, if thou be geuen ouer to thyne owne leudenes. For God doeth not so harden mens heartes, that therby men are caused to discredite the gospel of Christ, but suche as through malice and stubbernes refuse to beleue, vseth God as instrumentes to the magnifiyng of his great benefite, and to the settyng forth of his mightie & glorious power. And so must that whiche in the boke of Exodi is spokē to Pharao be vnderstāden: euen for this purpose haue I stered the vp, to shewe my power on the, & that my name might be declared throughout al yͤ worlde.

What shal we say then? Is there any vnrighteousnes with god

For yͤ scripture sayth vnto Pharao: euen for this purpose haue I stered yͤ vp &c.

The texte.

Thou wylte say vnto me: why then blameth he vs yet? For who hath been able to resist his will? But O man what art thou, whiche disputest with God? shal the worke say to the workeman, why hast thou made me on this fashion? Hath not the potter power ouer the clay, euen of the same lumpe to make one vessel vnto honour, and another vnto dishonour? Euen so, God willyng to shewe his wrath, and to make his power knowen, suffered with long pacience the vessels of wrath, ordained to damnacion: and to declare the riches of his glorye on the vessels of mercye, whiche he had prepared vnto glory: whom also he called, not of the Jewes onely, but also of the Gentiles. (As he sayeth also to Osee: I wyl cal them my people, whiche were not my people: and her beloued, whiche was not beloued, and her to haue obtained mercy, that had not obtained mercy.) And it shal come to passe, that in the place where it was sayd vnto them: ye are not my people: there shal they be called the children of the liuyng God.

Of suche sayinges some deuilishe disposed person taketh occasion, and sayeth: if of whō soeuer he wyl, he haue mercy, and whō he wyl he maketh hard hearted, what hath he then, wherin to blame vs? Syth his wyl and pleasure noman is able to resist, let him laye it to him selfe, & not to vs, if any sinne be cōmitted. But heare now of the other side, what may be sayd. Noman withstādeth his wyl (I graunt) yet is not therfore Goddes wyll

cause

cause of thy dānacion. Nor did god in suche maner hardē ŷ heart of Pharao, that he wrought the vice of stubbernes therin, but rather wheras he wel knew, ŷ the arrogāt tyran was wel worthy sodenly to be destryed, yet vsed God toward him by litle & litle suche encrease of punishment, as he might therw̄ haue been amēded: had not his malice been an impediment. But through Gods gentle fauor vsed in punishyng of him, his wicked mynde became worse & worse. And therfore the mans frowardnes God turned to his glory. In this matter for the defēce of Gods righteousnes many thinges might be answered, but briefly to say God hateth all hautnes & arrogancie. And what a greatter point of arrogancie can there be, then that a man most vile & abiecte should with God reason ŷ matter, encoūtryng with him, as though he were his felowe? For who (I pray you) could abide to heare the yearthen vessel quarel with his maker and say: why hast thou made me after this fashion? For as clay is in the hāde of ŷ potter: euen so are we in Gods hādes, as by the prophet Esai ŷ Lord him selfe sayeth. The potter, as his mynde standeth, worketh some vessels to serue for vile & vncleanly vses, & some other also appointeth he for honest seruice. In whiche acte, what reason soeuer the workeman folowe, therin doeth he lawfully, & why he so doeth, vnmete it is that the clay should requyre any cause. The clay of it selfe is nothyng els, but clay, wherof if ŷ potter worke a comly & a welfauored cup, for that his fayre shape ought he to geue thanke to the craftes man, & yet to the vile & filthy clay is ther no wrong done at al, if of it be made a chambre potte, or some other vessel of more vile vse. Lykewyse is it of God, whiche leauyng mā in his sinne, because he was so borne, doeth him no wrong, as callyng man to rightwyse life he therin sheweth his bounteous mercy & goodnes. In the forsaken person it pleaseth God to shewe his iustice, to thentent he would be feared, in ŷ approued, to thentent he would be loued, sheweth he his fre mercy. Nor besemeth it any mā, of God for so doyng to exacte & requyre a reason, nor why he calleth some one lately, & some other more tymely, nor why he draweth one whiche hath not so deserued, and forsaketh another, whiche hath deserued better. A muche more base creature is mā, beyng compared with god, then is clay compared with the potter.

> But O man, what arte ŷ, whiche disputest with god. Shal the worke say to the workman, &c.

> Hath not the potter power ouer the claye euen of the same lūpe, &c.

So that then if it be an vnsene and a hiddeous presumpcion, that the clay should with the potter pratle & reason his matter, how muche greatter arrogancie is it, for a man to talke of Gods counsels, whiche so farre passe our capacities, that we therof haue, but euen as it were a shadowe or a dreame? Begyn to beleue, & leaue thy reasonyng, & so shalt ŷ muche rather vnderstād. Besides this remēbre ŷ the potter may be deceiued, but in God none error can be foūd. It is for ŷ ynough to beleue this, ŷ God by reason of his almightie power, may at his pleasure do what him liste, and again forasmuche as he is w̄out cōparyson beste, do wyl he nothing, but that whiche is beste. Nor should he, because our vngodlines he turneth to his honor: therfore of vs be blamed, but this rather shuld we take as a sure profe of his exceadyng goodnes, ŷ he suche mischief turneth to good. It was not God, whiche made the an vncleane vessell. But thou thy selfe art he whiche hast made thy selfe filthy, through applying of thy selfe to vngodly exercises. Beside this if God accordyng to his wysdome

both

both for the saluacion of the good, and glory of his name abuse thy frowardnes cause hast thou none for ye to complayne. Lawfully art thou for thy sinne punished, & through thine example the good people wil ye better take hede, & whiles through thy blindnes and destruction they the better perceiue, how greatly they are bound to the goodnes of God; they are wt more mery chere encouraged to geue him thankes. Nothyng had Pharao to wyte God withal, but of his owne naughtynes only perished, and yet did that his stubberne malice among the Hebrewes highly auaunce the glory of God. And what can there be, that they can reproue, if, as god at that tyme deferred the destruccion of Pharao: so likewyse now for a season, not without great fauour he beare with and suffre ye vnbeleuyng and sturdy Jewes beyng vessels, whiche haue right well deserued euen out of hand to be crushed in pieces, to thentent that all the worlde shall more clearely perceiue, that they are well worthy of damnacion, whiche beyng so many wayes prouoked, amende not, to thende ye bothe through theyr punishment other should feare almightie God, whom we may not through continuaunce in synne prouoke to sure vengeaunce, & also more plentifully to shewe the greatnes of his might and glory towarde good people, whom he hath purged beyng before vncleane vessels, and reserued them for holy vses: not for theyr circumcision or ye lawes sake, but through the deserte of fayth, for whose onely sake they are called to this honoure. Called (I say) not only of ye Jewes as we be, but also of ye gentiles, because herein it is not byrthe whiche maketh inheritors, but the choyse of God. Nor ought the Jewes to meruaile, that the gentiles, whiche were before this tyme heathen & straungers to God, are now by adopcion receiued into the numbre of Gods children, syth they them selfe long synce wer for theyr offences done against God dispised, reiected, and as disinherited, when yet afterwarde beyng sory for theyr synnes and amendyng, they wer through the great bountyfulnes of God receiued into his fauor: That this should so be, witnesseth theyr owne prophete Osee, saying: I wyll call them my people whiche wer not my people, and her beloued, whiche was not beloued, & her to haue obtained mercye, whiche had not obtained mercye: so that this shall come to passe, that in the place, where heretofore it was sayd: ye are not my people, there shal some be called the children of the liuyng God. Why grudge & reproue they that thyng in other, whiche they them selfe haue already assayed? Why stande they not rather in a watche & take hede, lest through theyr owne foly they become againe, that they wer once? Why enuy they at them, whom they might folowe, wer it not, they had more pleasure to striue, then to obeye?

Euen so God willyng to shewe his wrath, and to make his power knowen suffered with long patience the vessels of wrath, &c.

I wyl cal them my people whiche were not my people, &c.

The texte.

But Esai crieth concernyng Israel: though the numbre of the children of Israel be as the sande of the sea, yet the remnaunt shal be saued. For he finisheth the worde verely, and maketh it shorte in righteousnes. For a shorte worde wyll God make in yearth. And as Esai sayeth before, excepte the lorde of Sabboth had left vs seede, we had been made as Sodoma, and had been likened to Gomorra.

Now if through mens owne stubbernes the greatest parte of ye worlde perishe, yet to the fewe that wyl beleue, wyl God perfourme, as muche as was promised to the whole numbre. And neuer shal the tyme be, but that this inheritaunce shal haue his successors. This did the prophete Esai speakyng of the people of Israel, without al colouryng clearely testifye

saying: If the numbre of the Israelites wer as many as the sand of the sea, and though through theyr owne foly as many also perished, yet shal there some alway remaine, whiche shal through fayth be saued. For be ẏ numbre of them that falleth from God neuer so great, yet shal not theyr fal make the promise of God vaine. Men in promises are wont to breake theyr credence, but God is he, whiche wyl fully perfourme al that he promised, and that briefely and cõpendiously, not with deceite & falsely, but iustly and truely, for as the same prophete Esai sayd: the Lord in yearth wyl make a shorte worde. Shadowes seme not cleare without suspicion of deceite, & the law selfe is ful of wordes, promisyng, grosly represẽtyng, cõmaundyng, threatnyng sometimes, & sometimes cõforting. But Christ beyng sent into the worlde euen at once gaue al & perfourmed ẏ was promised, opened al ẏ was before hidden in figures, & brought the great multitude of rules contained in ẏ law, to ẏ onely cõmaũdement of charitie of the gospel. And thus spread he abrode the seede of his heauenly doctrine and gospel, whiche albeit in many of my countreymen be unfruitful, yet some are there, in whom it brought foorth fruit. Againe thesame prophet a litle before sayeth, had not the Lord of sabboth left us sede, we had ben made as Sodoma, and likened unto Gomorra. Wherfore, though the most part of the Jewes fal from Christ, yet wyl not Christ suffre the true and natural sede of Abraham utterly to perishe.

Though the numbre of ẏ children of Israel be as the sand of the sea, &c.

A short word wyl God make in yerth

The texte.

What shal we say then? we say that the gentiles, whiche folowed not righteousnes, haue ouertaken righteousnes: euen the righteousnes whiche cõmeth of fayth. Contrarywise Israel whiche folowed the lawe of righteousnes, could not attaine to the lawe of righteousnes. Wherfore? Euen because they sought it not by fayth, but as it wer by the workes of the lawe. For they haue stumbled at the stũblyng stone. As it is written: beholde, I haue put in Sion a stumblyng stone, and a rocke that men shal be offẽded at. And whosoeuer beleueth on him, shal not be confounded.

Synce this is so, what shal we say? Surely nothyng, but as the truth is, that is to wete, that the gentiles, whiche semed farre from righteousnes, and without the ceremonies of the lawe, haue yet attained the true and perfite righteousnes, and not a Jewishe (whiche standyng in bodily thinges was nothing but a shadowe onely of christian perfeccion), but a holsome & an effectual iustice, whiche suche haue not, as for the workes of the lawe stande muche in theyr owne conceite, but suche as through an unfained fayth submit and yelde them selfes unto God.

Israel which folowed the law of righteousnes could not attaine ẏ law of righteousnes, &c.

We may likewyse of the othersyde saye that whiles the people of the Jewes with all theyr power folowyng the iustice of the lawe carnally understanden, and stifly cleaue to it, with all theyr labour they came not unto the very law of iustice, forasmuche as the same fel from Christ, wherunto as to a marke al ẏ darke sayinges of Moses law principally directed. Here some wyl say, how fortuned all this, and how ended these purposes so diuersly? Without al doubte, because God abhorreth suche as are high minded, and geueth him selfe & his righteousnes, to suche as are sobre & lowly. And therfore ẏ gentiles upõ acknowledgyng of theyr owne disease & an hũble submission of them selfe to God, God receiued: ẏ proude Jewes of thothersyde, whiche falsly usurped ẏ title of righteousnes, as theyr owne, bearyng them selfe bolde upon theyr sabboth day kepyng, washynges, circũcision, and suche other small obseruaunces, disdainyng

daining to receiue the yoke of fayth, hath God set at naught and refused because they denied Christ, and deliuered him which is the author of life, to death: whiche thyng Esai long before knowyng, prophecied should be, vnder this fourme, that Christ, whō the law promised should be a sauior, by reason of vnbeleif should be vnto the Jewes an occasion of stumlyng, and that the same stone, whiche should be to the good a sure and a strong defēce, shuld be theyr vtter vndoyng, whiles they had rather by resistyng stumble at him, then with beleif to rest vpon him. For so by the prophete Esai speaketh God the father of Christ: beholde I putte in Sion a stumblyng stone, and a rocke that men shalbe offended at, but whoso beleueth in it, shall neuer be confounded and put to shame, as one disapointed of that he loketh for.

For they haue stumbled at ye stumblyng stone, &c.

The. x. Chapiter.

Brethren, my hertes desyre & praier to God for Israel is, that they might be saued: For I beare them record, that they haue a feruent minde to God warde, but not accordyng to knowledge. For they beyng ignorant of Gods righteousnes, and goyng about to stabliche theyr owne righteousnes, haue not been obedient vnto the righteousnes of God. For Christ is the fulfillyng of the lawe, to iustifie all that beleue.

The texte.

All whiche thinges (brethren) speake I with great heauynes, because with all my heart I fauer and would them well, if I were in any wyse able to do them good, beyng in ieopardie of euerlastyng dānacion. But now that whiche is the onely thyng I can do, in my dayly praiers made vnto God, my desyre & peticion is, that they may once yet amend and not alway continue in suche blyndnes. I can not vtterly excuse theyr vnbeleif, but yet in the defence of theyr fault some colour may be made and pretēded. As they are not in all pointes in suche sorte straungers to God, as the gentiles be, so muche the more wishe I that theyr rude beginnynges may once be made perfite, that whose shadow they haue for a season borne about with them in theyr bodyes, of the same they may now come to the very truth. For albeit they with extreme deuilishnes fastened to the crosse the Lord, who was ye foūtayne of al glorye, yet this say I of them, and deny not, that to Godwarde a certaine zeale and loue haue they, but yet not accordyng to knowledge and right iudgement. Nor are they deceiued for lacke of a godly minde and purpose, but in the choyse and practise of life, they rūne farre awry. Now better is it to haue some minde to religion, then to be al without, and of God wel worthy wer that minde of theyrs in goodnes to be encreased, were it not that they to the grosse beginnynges of godly life so stubbernly cleaued, that they refused the true and perfite religion, and wer it not also they so vehemently requyred and auaunced euen shadowes and pictures of truth, that the verye fountayne of truth they vtterly dispised. For whiles they busyly in dede, but yet vndiscretely defende and kepe Moses lawe, resistyng him for whom the lawe was prin-

Brethren my hertes desyre and praier to God for Israel is, &c.

They haue a feruent minde to Godward but not accordyng to knowledge, &c.

cipally ordained, they vtterly fal euen from the whole lawe selfe. Kepyng of the sabboth day, circumcision, abstinence frō certayne kyndes of meates, the shonnyng of dead carkasses, fastyng dayes, the keapyng of high feastes, were for this purpose made and decreed for a time, that frō suche rude beginnynges men might by litle and litle growe vpwarde to true & perfite righteousnes and from a certaine worldly righteousnes encrease and growe vppe to that, whiche is in all pointes godly and perfecte. If an ordinaunce be purposed and made for a better ende, vnseamyng is it for loue of suche a meane, to dispise the ende, for whiche the sayd meane was appointed. But now frowardely so yet do the Iewes, whom albeit after the publisshyng of the righteousnes of God it besemed to forgoe the carnal iustice of the lawe, yet so farreforth bolster they out & defende theyr olde, and at this tyme hurteful, and not onely superfluous iustice of the lawe, that they not onely wyll not knowledge the heauenly righteousnes of God, but also hauyng a confidence in theyr ceremonies withstande and resist the gospel of Christ, whereunto they ought by fayth to submitte them selfe, if they euer minded to be truely righteous. For we must by imaginacion conceiue as it were twoo kyndes of iustice: thone wherof Moses was author, the other wherof Christ was beginner. The one standeth in ceremonies, the other in fayth and obedience. And as the rude piece of timbre is matter wherof an image is wrought, & as bloud is the beginning of liuyng creatures to be brought foorth by generaciō: so is the iustice of the lawe a rude & grosse beginnyng of thother, whiche is more perfite. And certainly extreme folishenes is it, after that a man is come to perfeccion, curiously to sticke styl in rudimentes. But now of all Moses law, whiche is of it selfe rude & vnperfite, is Christ the fulfillyng and perfeccion, by whom through fayth, and not through circumcision, we attaine righteousnes, whiche way to righteousnes is not onely open for Iewes to entre therinto, but also to all true and faythful beleuers.

They goyng aboute to stablishe theyr owne righteousnes haue not been obedient to the righteousnes of God. &c.

Christ is the fulfillyng of the lawe to iustify al that beleue. &c.

The texte.

For Moses wryteth of the righteousnes, whiche commeth of the lawe, how that the mā, whiche doeth the thinges of the law, shal liue therby. But the righteousnes which cōmeth of fayth, speaketh on this wyse: say not thou in thine heart, who shal ascende into heauen (that is euen to fetche Christ doune from aboue) either who shall descende into the depth? (that is euen to fetche vp Christ againe from death) but what sayth he? The worde is nigh the, euen in thy mouth and in thy heart.

Both kyndes of iustice did Moses clearely expresse. For the temporal iustice, whiche rested in ceremonies, to be kept but for a season, plainly setteth he out in the boke of ye Leuitica, saiyng: kepe my lawes & decrees, this who so doeth shal liue therby. But the true & euerlastyng iustice, whiche we by Christ through a liuely fayth obtaine, in the boke of Deuteronomi expresseth he, when he sayth: neither say thou in thine heart, who shall ascende into heauen: for that is euen to fetche Christ doune from aboue. Nor yet say thou, who shal descende and goe doune into the deapth of the yearth, for that were euen to fetche vppe Christ againe from death. Of whiche bothe sortes of questioners, forasmuche as they require of fayth to haue an experiment, neither of both semeth to beleue well.

The manne whiche doeth the thinges of the law shal liue therby. &c.

But

But, whosoeuer vnfaynedly beleueth, is in suche poyntes more surely and better persuaded, thē is one, which nedeth suche meanes to be taught with, either of this (I saye,) that Christe once descended from heauen, or els of this, that he nowe sytteth at his fathers ryghte hande, though he nomore shewe neither of bothe before mennes iyen. And though it be of men sene nomore, yet beleueth he also, that Christ went downe to hell, and the thyrde daye rose agayne to lyfe. Sufficient is it for vs to beleue, that this was once done. So that this remayneth, that we gyue credence vnto suche, as sawe the same. And to beleue this we nede not to seke ferre. The Iewes sawe, and yet beleued not. Other heard, whiche sawe not, and yet gaue they credence. The scripture recordeth the same, whiche streight after saythe: the worde is nyghe the, euen in thy mouthe and in thy hearte.

Saye not þ in thyne herte who shall ascend into heauen. &c.

This same is the worde of faythe, whiche we preache. For yf thou knowledge with thy mouth, that Iesus is the lorde, and beleue in thy heart, that god raysed hym vp frō death: thou shalte be saued. For to beleue with the hearte, iustifieth: and to knowledge with the mouthe maketh a man safe. For the Scripture sayth: whosoeuer beleueth on hym, shal not be confounded.

The texte.

And what worde is this, whiche Scripture speaketh of? Withoute doubt the worde of the gospel, which we beyng publysshers of this righteousnes do preache, worketh in mennes soules present saluacion, so that menne by faythe onely apply theyr myndes therunto. But howe is this worde of the gospell in thy mouthe, and howe is it in thy hearte? Yf thou with thy mouthe confesse and knowledge the Lorde Iesus, and with thy heart vnfaynedly beleue, that god from death raised hym agayne to lyfe, that we through hym beyng restored to lyfe from the death of syn shoulde hereafter lyue in cleannesse of lyfe, then shalt thou be saued. For with hert beleue we, whiche is to ryghteousenes the very entrey, but forasmuche as, when nede requyreth, all men are bounde to glorifie Christe, to euerlastyng saluacion, it is not sufficient with heart onlye to beleue, excepte thou the same with thy mouthe confesse. By this seeye, that this matter hangeth not vpon ceremonies, but vpon fayth. Whiche thyng Esai also speakyng of Christe recordeth, saying: whosoeuer beleueth on hym, shall not be confounded.

Yf þ knowledge with thy mouthe that Iesus is the lorde. &c.

There is no difference betwene the Iewe and the Gentile. For one is lorde of all whiche is riche vnto all that cal vpon hym. For whosoeuer dothe call on the name of the Lorde shalbe safe. Howe then shall they call on hym, on whome they haue not beleued? Howe shall they beleue on hym, of whome they haue not hearde? Howe shall they heare withoute a preacher? And how shall they preache, except they be sent? As it is wrytten: howe beautiful are the feete of them, whiche bryng tydynges of peace, & bryng tydinges of good thinges. But they haue not al obeyed the gospel. For Esai sayth: Lord who hath beleued our sayinges? So then fayth commeth by hearing, and hearing cummeth by the worde of God. But I aske, haue they not hearde? No doubt their sounde went out into all landes, and theyr wordes into the endes of the worlde.

The texte.

In þ the prophet sayeth (whosoeuer) taketh he not away al differēce betwixt Iew & Gētile? And in þ he sayth, (beleueth) wout mēcion making of

circum-

> For one is Lorde of all, which is riche vnto all that call vpō him,

circumcision or suche other lyke, abolysheth he not vtterlye the ceremonies of the law? Fayth only is requyred, whom euery man maye equallye enioye and haue. And god lykewyse is he, whiche is not onely lorde of the Iewes, but of all indifferently, whose bounteousnes is not so narrow, and straite, that it can no ferther reache, but onlye to the Iewes. so that amōg thē the same is vtterly worne out, but wout ende is his goodnes plētifully flowyng furth not only vpon this nacion or ye, but vpon all people of any coūtrey, what soeuer they be, so that with a sure trust in god, they desyre his helpe. The Prophete Micheas also affirmeth the same, saying: Whosoeuer cal vpon the name of the Lord, shalbe saued. In the prophetes saying no kynde of men is there excepted. But euery mā, whatsoeuer he be, be he either Iewe, Grecian, or of any nacion els, yf the same with a sure confidence call vpon the name of god, he shalbe saued. And on the other syde, whoso calleth not vpon his name, shall vtterly peryshe. Nowe vpon hym vseth no man to cal, or to desyre his help, in whom he hath conceyued no truste.

> Howe shal they beleue of whome they haue not heard.

But who wyll in hym put any trust, of whom he neuer erste heard speake? Againe how cā mē heare speake of an other, vnles ther be some, to preache the name of hym, whiche is in suche sort vnknowen? And as for apostles, howe can they preache, vnles they by hym, to whom the gospell apertayneth, be sent so to do? of whome the same prophet Esai makyng mencion sayeth: howe beautiful are the feete of them, whiche preache tydynges of peace, and bryng tydynges of good thynges. By whiche wordes ye heare and perceiue, what Christes messengers are commaunded to preache, neither circumcision, as ye see, nor yet kepyng of the Iewyshe Sabboth day, but peace, whiche after that oure synnes are through fayth forgyuen, by mutuall charitie ioyneth vs together in Christ, and to preache suche good thynges, as because they are of themselfe naturally good, are in all tymes and in euery place good.

And yet notwithstandyng this wonderfull benefite of god, which hath so vsed all meanes to call euery nacion to euerlastyng blysse, that none is ther, but the same hath hearde of the ioyfull tydynges of the gospell: all yet beleue not the gospel. But that it should so be, the same Prophet Esai long before sayde, speakyng in the person of the apostles: Lord who hath beleued oure sayinges? For euen among the Gentiles but very few beleue the gospel, if they be cōpared to the multitude of suche, as beleue not. The briefnes of this our matter shortlye comprised is this then: yf calling vpon the name of the lorde worke oure saluacion, yf suche as beleue not, cal not vpon hym, a playne profe is it, that fayth is specially required, and not circumcision. Nowe is not fayth in mannes soule conceyued by experience, but by the preachyng of the apostles, that is to saye, not by the iyes, but by the eares, throughe whom as meanes the gospell of Christ is powred into the obedient soule.

> So thā faith cummeth by hearyng, and hearyng cummeth by the word of god.

Syth now then the bryght beames of the gospell hath lyghtened all the worlde, so that Christes name is throughlye knowen, what meaneth this, that so fewe of the Iewes gyue credence thereto? Canne they saye for theyr excuse, that they of Christe haue heard nothyng?

No, for nowe se we that fulfilled, whiche Dauid prophecied of before, whē he saide: Their sounde went out into al landes, and theyr wordes into the endes of the worlde.

But I demaunde whether Israel did knowe or not? Fyrst Moses sayth: I wyll prouoke you to enuye, by them that are no people: by a folyshe nacion I wyl anger you. Esai after that is bolde and sayth: I am founde of them that sought me not: I am manifest vnto them, þ asked not after me. But agaynst Israel he sayth: Al day long haue I stretched furthe my handes vnto a people that beleued not, but speaketh agaynst me. *The texte.*

Then sythe Christe so many hundred yeares gone was in prophecies promysed, and nowe throughout all the worlde by his apostles mete and conuenient witnesses preached, and theyr preachyng with so many miracles confirmed, can the Jewes for themselfes colourably saye, that they knowe not Christe? No, for they sawe the lyght, but malice blynded theyr iyes. They hearde the gospell, but rancour and enuy stopped theyr eares. Rather had they beare malyce and displeasure agaynste the Gentiles called to euerlastyng saluacion, than to folowe theyr fayth. Both which two thynges, þ is to wytte, that the Jewes should reiect the ioyful tidynges of gods worde, & that the Gētiles should receyue it, wer long before prophecied of by Moses & also Esai: of which two, the fyrst in the boke of Deuteronomi in a song maketh the lorde beyng displeased with the vnbeleuyng Jewes, this wyse to speake: I wyll prouoke you to enuye by a very vile nacion, whiche heretofore in comparison of you, hath bene acoumpted for no nacion, & for somuche as ye thynke your selfes to be wyse, I wyl anger you with a kynde of people, which in your iudgemēt is folyshe and beastlye, therby to make you more enuious. And Esai, whiche prophecied after Moses tyme, without all feare playnly sayeth, that god more accepted the Gentiles obedience, then the Jewes stubbernes. For on this wyse speaketh he in the person of Christe, I was found of them, that sought me not, and playnlye appeared vnto them, that asked not after me. Suche a glorious witnes beareth god vnto the Gentiles fayth. But agaynst the people of Israel, whom muche rather it besemed to embrace the fayth of the gospell, what sayth streyght after the same Esai? All the daye long haue I stretched furth my handes vnto a people, that beleued not. I sente them prophetes, them murdered they vp, my selfe with sundry miracles prouoked them to goodnes, in stede of thankes, they saied, the deuil is in hym, and by the power of Beelzebub chief deuyll worketh he these wunders. My humblenes they despised, and my myghtie power toke they in a wrong sence.

I wyl prouoke you to enuye, by thē that are no people.

I am founde of them that soughte me not, I am manifeste vnto them, that asked not after me.

The .xi. Chapiter.

The texte.

¶ I saye then: hath god caste awaye his people? God forbid. For euen I also am an Israelite, of the seede of Abrahā, of the tribe of Beniamin. God hathe not caste away his people, whiche he knewe before. Wote ye not, what scripture sayeth of Helias, how he maketh intercession to god agaynste Israel, saying: Lorde they haue kylled thy prophetes, and haue digged downe thyne alters: and I am lefte alone, and they seeke my lyfe. But what sayth the aunswer of god vnto hym? I haue reserued vnto my self seuen thousand men, which haue not bowed their knees to the image of Baal. Euen so also at this tyme is there a remnaunt left, accordyng to the eleccion of grace. Yf it be of grace, then is it not nowe of workes. For then grace is no more grace. But yf it be of workes, then is it nowe no grace. For then were deseruing no deseruing. What then? Israel hath not obtayned it whiche he seeketh, but the eleccion hath obtayned it. The rēnaunte are blynded, accordyng as it is written. God hath gyuē them the spirite of vnquietnes, yes that they should not see, and eares that they should not heare euen vnto this daye. And Dauid saithe: Let their table be made a snare to take them with all, and an occasion to fall, and a rewarde vnto them, let theyr iyes be blynded, that they see not: & bowe thou downe theyr backe alwaye.

I saye then hath god cast away his people: god forbid.

But to what ende drawe all these my wordes? Be they to teache, that the Gentiles whiche were before this tyme to god straungers, are thorough fayth taken into goddes familie, and that the people of the Jewes, whiche was by god fyrste chosen oute, is through vnbelief vtterly refused? No not so: for vnlykely is it, that god hath nowe vtterly refused that nacion, which he hath hitherto gentely & gladly knowledged, as his chosen people. If god had throughly refused the whole nacion, then should not my selfe, by kinred an Israelite, lineally descended of the stocke of Abraham, and appertaynyng to the tribe of Beniamin, at this tyme preache Christe. So ferre are we from this, that god hath refused vs, that euen when I for zeale of the law persued good people, then god called me furth to preache his gospel. At lestwyse that ye forget not, whiche is red in the thirde booke of the kynges, where the prophete Helias speaketh vnto god complaynyng vpō and blamyng the Jewes wickednes, sayinge: Lorde they haue kylled thy prophetes, and ouerthrowen thyne aulters, I am left alone, and they seke for my lyfe. After whiche vnmercifull crueltie it myghte seme, that god would vtterly haue caste of his people, as desperate and paste all amendmente. But what was by god aunswered to Helias? I haue reserued vnto my self seuen thousande men, whiche haue not bowed theyr knees vnto ẏ ydoll of Baal. As then at that tyme god refused not al his people, but of so many euyll left a certayne noumber to honour him: after the same sorte happeneth it nowe. For the whole people of the Jewes hath not god suffered to be estraunged from him, no more then he hath suffered the reste besyde to perysshe in theyr synnes, albeit of bothe people very fewe are they, whiche do beleue in comparison of them, that refuse so to do.

Wote ye not what scripture sayth of Helias, howe he maketh intercession.

But yet of his goodnes hath god saued some, neither because they were Jewes borne, nor yet because they kepte Moses lawe, but because he of many

manye hath chosen them furthe, vpon whome his pleasure was to shewe his bountiful grace and mercye. Nowe yf he so dyd of his owne bountiful mercy, and not for theyr desertes, let it not be imputed vnto theyr workes. For that, whiche is gyuen a man for his labor, is rather, as hyrewages, than a free gyfte. But that, whiche is gyuen to suche as deserue not, that and none els is a free gift. yf the desertes of workes be once accoumpted, then is a benefite, no lenger a benefite, but should muche more be called a rewarde. What happened then? Surelye this happened, that the same, whiche the people of Israel vpon confidence of the lawe intended to obtayne, for lacke of belief they went there without, so that suche onlye obteined, as were of goddes eleccion, and not they, whiche belonged to the circumcised stocke. To suche as were not chosen by god, neither circumcisiō, nor kepyng of the lawe auayled, but they were wt malyce so far furth blinded, that vpon syghte of so many miracles they gaue no credence, seyng with theyr bodely yes Christ, whome they had so long loked for, yet with the yes of theyr harte seyng hym not at al. And that we now see done and are for the same sorye, the prophet Esai long before prophecied, should be. Because they refused the holy and humble spirite of Christ, therfore hath god gyuen them the spirite of vnquietnes bothe roughe, boysteouse, and vnculye, so that the wonders they behelde with theyr yes, they deny styl, as thoughe they sawe them not, and that they heare with theyr eares, no more moueth them, than yf they hearde them not. Suche were they in tyme paste to the prophetes, suche were they to Christe hymselfe, suche are they vntil this daye towarde the preachers of the gospell.

If it be of grace than is it not now of workes?

Israel hath not obteyned that which he seketh, but the eleccion hath obteyned it.

This also Dauid replenished with the spirite of prophecie sawe long before, and for theyr great stubbernes in this behalfe agaynst the wyll of god, prophecieth destruccion mete for suche frowarde people. Let theyr table (sayeth he) become a snare to take them withal, and an occasion to fall, and into punishment dewe for suche dedes, let theyr yes be so blynded, that they see not, and alwaye bowe downe theyr backes, because they woulde not pleasauntly vse that whiche was layd before them, and refused suche thynges, as they presently sawe and hearde, and were without al godly regarde to loke vp to heauē warde, and knowledge toward thē their makers benefite, but gyuyng themself wholly to the grosse meaning of the lawe, disdayne heauenly doctrine, and in regarde of thynges transitory, despisen that, which is euerlasting. The Jewes cary about in their handes the b..kes of Moses, and vnderstande them not: they reade the prophecies, and denie, that in them is promised. But wherto maketh this some man will saye? they are blyndfolded, they are snared, they be bowed downe, and become deafe.

And Dauid sayd, let their table be made a snare. &c.

¶ I saye then haue they therfore stumbled, that they should vtterly fall awaye together? God forbyd, but through theyr fall is saluacion happened vnto the Gentiles, for to prouoke them withall. Wherfore yf the fall of them be the riches of the worlde, and the minishyng of them the riches of the Gentiles: howe muche more theyr perfitenes? I speake to you Gentiles, in asmuche as I am the apostle of ye Gētiles, I wyl magnifie myne office, yf by any meanes I maye prouoke them, whiche are my fleshe: & might saue some of them. For yf the castyng away of them be the recōcilyng of the world, what shall the receiuyng of them be, but lyfe agayne from death? For yf one piece be holy, the hole heape is holye. And yf the roote be holy, the braunches shalbe holy also.

The texte.

Are

> I saye then haue thei therfore stũbled ẏ they shoulde vtterly fall awaye together

Are they so fallen from god, that all hope of rysyng agayne is passed? No not so. But rather this fall of theyrs chaunced but for a tyme, and for you, whiche are Gentiles it luckelye so chaunced, because theyr fall was the occasion, why you were called to lyfe euerlastyng, that through your example agayne the Jewes at the ende of the worlde myght be moued to godlye religion: that as theyr fallyng from Christe opened ẏ waye for the Gentiles to come to Christe: so shoulde your fayth yf it were for nothyng, but for enuye, prycke yet the Jewes forwarde to beleue as ye do. Nowe yf theyr fall occasionally so greatlye profyted, that the Jewes forsakyng and fallyng from Christe caused not onlye no hurte, but rather that the doctrine of the gospell was preached among many more, whiles that in steede of a fewe fallyng awaye, the gospel was spred abrode amõg al, so ẏ the losse of one nacion got vnto Christ so many naciõs, how muche more shal the worlde be enryched, when that nacion also beyng throughe your godlynes prouoked, shalbe ioyned to the other? You speake I vnto, that are Gentiles, as myne owne disciples, for somuche as I am sente to preache vnto you, though I my self be a Jew borne. And albeit I for your sakes leaue nothyng vndone, yet will I more endeuoure to auaunce the office cõmited vnto me, and to allure as many of you as I can to Christe, and not only so, but also make you worthye of Christes seruice, yf by suche meanes I maye prouoke my contrey men, (whom as touchyng carnall aliaunce I maye so cal, albeit in faythe vnlyke,) to folowe your godlynes, though it be but euen for enuie and malice, as the propertie of them is to be gyuen to a ialowsye: that yf I can not bryng all home to goodnes, some yet maye be saued. And as I am desyrouse of their amendment: so knowe I, that ye also desyre the same. For yf by thoccasion of the Jewes castyng of, al the worlde els was brought into goddes fauer, because that whyles they fell from the fauer of god, the Gentiles were by goddes goodnes receyued therinto, that is to say, yf theyr great hurt and losse became good to the worlde, howe muche more good were it, yf they beyng now estraunged from god, were through fayth receyued vnto hym, lyke men restored from death to lyfe agayne: that finally, when the number of the faythfull is throughly fulfilled, there remayne nothyng, but the resurreccion of bodies? For though of the Jewes some are vngodlye, we maye not therfore despayre of al. Yf the Gentiles far from god myght throughe goddes callyng be broughte to perfite religion, what let shoulde ther be, but ẏ naciõ, which had holie fathers, & beginners, maye likewise be called & brought to the faythe agayne? Muche more with reason agreable is it, ẏ of the good, good should be borne, forsomuche as al mẽ for the moste parte resemble that begynnyng, from whence they are descended. Yf the leauen be holye, nedes muste the whole bache, whiche is therwith seasoned, be holy and cleane. And yf the roote of the tree be holy, likely it is, that the brañches of the same, be lykewyse holye. The Jewes haue bothe of kynred & nacion Abraham theyr begynner, whose fayth god allowed: and what let is there, but that they maye resemble theyr fyrste parentes fayth? Yf they this do not, then are they not his neuewes, nomore thã the braunche plucked from his stocke is any lenger nourished with the sappe of the roote.

> I speake to you Gentiles in asmuche as I am the apostle of the Gentiles.

> For yf one piece be holye ẏ whole heap is holy.

Through

Though some of the braunches be broken of, and thou beyng a wylde Oliue tree was grafte in among them, & made partaker of the roote and fatnes of the Oliue tree, boste not thy selfe against the braunches. For if thou bost thy selfe, thou bearest not the roote, but the roote the. Thou wylt say then, the braunches are broken of, that I might be grafte in, thou sayest wel: because of vnbeleif they were broken of, and thou stodest stedfast in fayth. Be not high minded, but feare. For seyng that God spared not the natural braunches, take hede, lest it come to passe, that he spare not the also.

The texte.

Now if we see braunches to be plucked from the stocke, wherupon before they did naturally growe, muche lesse meruaile is it, if suche be plucked of, as are but graffed vpõ another. Then if thou see yt Iewes, which sprong out of the rote of the true Oliue, for lacke of beleif broken doune and plucked frõ theyr stocke, so that now to them the roote doth no good: and thy selfe contrary wyse, wheras thou sprongest out of the wilde Oliues roote, graffed into the right Oliue, not by nature, but by the wyl and kunnyng workemanship of God, so sette and planted among his verye braunches, that yu beyng takẽ out of thyne vnfruitful stocke art becomen felowe and partaker of a straunge roote, and wheras diuers boughes, whiche in the same tree growed, are now cutte of and withered awaye, & thy selfe with a newe iuice lusty and plentiful, take hede and beware that thou therfore folishly rise not in thine owne conceite, and disdaine other braunches, whõ thou seest cutte of. If thou vnorderly rise in thine owne phantasy, if thou growe proude, and therewith be puffed vppe, haue this in mynde, that the roote beareth the, and not thou the roote.

Thou beyng a wyld Oliue tre wastgraft in among the & made partaker of ye roote and fatnes of the Oliue tre.

Beware that no such fonde imaginacion come into thy head, to thinke this wt thy selfe, the natural braũches wer broken of, because I should be graffed into theyr stocke. Thinke not yt they wer for thi sake brokẽ of, but therupon in dede folowed it, yt thou were graffed in. And yet herein sayest thou wel, that they were broken of, wheras they growed out of the roote, but marke why they were after suche sorte broken of. Without doubt for lacke of fayth lye they on the grounde and are tredde vnderfoote, thou through fayth abidest fast vpon the tree. Reioyce not at other mens misery, but by theyr euil chaunce rather learne to be lowely and sobre, & by theyr punishement learne, what is to be feared, if thou likewyse offende. For if thou well see, yt God spared not the natural braũches, & that it nothyng auauntaged them, that they beyng descended from good and holy fathers, peculiarly belonged to the people of God, great cause hast thou to feare, leste he spare not the, if thou with arrogancy and vnkyndnes displease him. Learne by theyr fal, what thou must beware of. Lette not thy state cast the in a pride, but rather put the in remẽbraunce of the goodnes of God shewed toward ye. Good cause hast thou for thy welth to be glad, and good cause hast thou also to rendre God thankes, but without cause art thou to reioyce of theyr fal. They are for theyr deserte cut out of theyr stocke, and thou without thy deseruyng art graffed in it.

The braũches be broken of that I might be graffed in.

Beholde therfore the kindnes and rigorousnes of God: on them whiche fel, rigorousnes: but towardes the, kyndnes: If thou continue in his kindnes. Or els thou shalt be hewen of, and they againe, if they abide not styl in vnbeleif, shall be graffed in againe. For God is of power to graffe them in againe. For if thou wast cutte out of a natural wylde Oliue tree, and waste graffed contrarye to nature in a true Oliue tree, How much more shal the natural braũches be graffed in theyr owne Oliue tree again.

The texte.

Considre in God bothe his mercye, and his exacte iustice, and by the one learne to be thankefull to God, and by the other forget to be proude and disdaineful. Of Goddes exacte iustice the Iewes felte example, whiche from theyr fyrst state fel to suche blyndnes, that Christ for whom they so many yeares loked, they maliciously and cruelly persecuted. Of Goddes great goodnes hast thou whiche arte a Gentile, a playne experience, in that he of his goodnes made the of that blissefull life partaker, whō neither thy heathen stocke, neither thy wicked life in any wise deserued. Once hath God freely forgeuen the offences of thy former life, once art thou through Goddes fauor receiued into the numbre of his childrē, but yet art thou so receiued, that as thou without thy deserte wert called vnto it: so through thyne owne foly thou mayest againe fal from it. God wyll frō the beyng vnthankeful withdrawe his gifte, vnlesse thou knowledge hisgoodnes, & vnlesse thou mekely vse his benefite. Thy vnkindnes wyl lose al that his goodnes gaue. Thy pryde wyl destroye, that thy obedience wonne.

Towardes the kyndnes, if thou cōtinue in his kyndnes.

In whiche pointes if thou be not ware, thou shalt frō the true Oliue, in whom thou art now planted be againe cutte out. Lykewyse the Iewes if they chaunge and forsake that which deuideth them from God, (I say) theyr vnbeleif, they shall into that tree be new planted, from whence they were cutte. So that fayth shall to that place restore them againe, from whence through vnbeleif they wer once deposed. For if thou whiche wast prophane and cursed, beyng as it were cut out of the wylde Oliue, contrarye to nature be graffed into the true Oliue, how muche rather wyll this be done, that the Iewes, whiche came of good parētes, come to theyr kynde, and be planted into that good stocke againe, from whence they were cute

Thou shalt be hewen of & they again, if they abyde not stil in vnbeleif.

The texte.

I would not that this secrete should be hid from you my brethren, (lest ye should be wyse in your owne conceiptes) that partly blindnes is happened in Israel, vntyl the fulnes of the gentiles be come in; and so al Israel shalbe saued. As it is written: there shal come out of Sion he that doeth deliuer, and shal turne away vngodlines from Iacob. And this is my couenaunt vnto them, when I shal take away their synnes. As cōcernyng the gospel they are enemies for your sakes; but as touchyng the eleccion, they are loued for theyr fathers sakes.

I wyll brethren open vnto you a hidden mistery, whiche should parauenture not be spoken of at al, wer it not that the same is for you very expedient to be knowen, lest ye proudly take to muche vpō you, forsomuch as ye thinke your selfes to be sette before the Iewes. The blyndnes I spake of, wher vnto the Iewes are fallen, neither fell vpon the whole nacion, nor shall continue styl. Of them many knowledge Christ, the rest shal so long cōtinue in theyr blyndnes, vntyl that the numbre of gentiles be throughly filled vp, whiche through the Iewes fal haue had an entry into this condicion. But when after long tyme they shal see all the whole worlde to florishe in the fayth of Christ, that they in vaine looke for theyr Messias, and that theyr cytie, theyr temple, theyr sacrifices, and all theyr whole nacion is dispersed and scatered abrode, through the light of vnderstandyng, they wyll at the last begyn to knowledge theyr errour, and

Until the fulnes of the gentiles be come in.

wil

wel vnderstande that Christ is the very true Messias. So that albeit some of them are now growen out of kinde, yet shal then the whole numbre of the Israelites be saued. Then shal they for good skil be called right Israelites, when with the light of fayth they shal begyn to se that Christ is bothe God and the sonne of God, and through theyr strength in fayth, more then vpon any confidence in workes, wreste out with strong hande the benediccion of God.

And so shal all Israel be saued.

And because ye shal beleue this the better, the same was also by þ prophete Esai long before sayd. Bothe were prophecied of, that is to wete, bothe that they should fall, & also rise againe and amende: the one see we already done, so þ euen þ thyng self cōfirmeth & establisheth þ prophecie, thother with like fayth we loke hereafter to ensue. The prophecie is this, there shal come out of Siō he that shal deliuer, and shal turne away vngodlynes frō Jacob, and this is my couenaunt with them, when I shal take away theyr sinnes. With this nacion made God once a couenaunt, whiche beyng surely made and decreed, though some make them self vnworthy of Goddes promise, yet for theyr vnworthynes God wyll not suffre his promise to be vtterly vayne. Some shal yet remaine, that shal receiue the whole stockes right. For notwithstandyng they are fallen from the grace of God, yet are they not so fallen, that they can not be recōcilED. As many of them as receiue not the gospel of Christ, but cleaue styll faste to the letter of the law, are euē þ enemies of God, & that (but be not proud of it) turned you to good, for vpon theyr refusal and forsaking of the gospel, the same was to you by so muche þ rather offered. But yet in asmuche as they are descended of godly and holy parentes, and are that nacion, whom among all other God chose out peculiarly for him selfe: for theyr sakes God greatly regardeth them, so that if they amende, they shall the rather be receiued into his fauor, because that, whiche we now preache, God long synce promised to theyr fore fathers.

There shall come out of Sion he that doth deliuer.

For verely the giftes and callyng of God are suche, that it cannot repent him of them: for lyke as ye in tyme passed haue not beleued God, yet haue now obtained mercy through their vnbeleif: euen so now haue they not beleued the mercy, which is happened vnto you, that they also may obtaine mercy. For God hath wrapped al nacions in vnbeleif, that he might haue mercy on al.

The texte.

For God doth not in suche sorte promise to do any thyng, nor in suche sorte fathereth his children, þ he after forthinkyng him self, wyl chaunge his purpose, as men are wont to do. God cannot be chaunged, but rather as he cannot be deceiued, so wyl he not be sory for that he hath done. As sone as the Jewes no lenger refuse him, then wyl he of his syde remembre his promise. There is a chaūge in al thinges. As at theyr fal therfore thou shouldest not reioyce, if thou therby wōne: so shouldest thou be glad of theyr amendment. For þ ye were once the same al the Jewes welnigh are now, that is to say, vnfaythful to God: & yet did not God refuse you for euer, synce we now of his mercye see it done, þ as vpon theyr refusall made, ye were receiued, so now suffereth God them for a tyme to be out of his faithful houshold & congregacion, whiles ye be receiued into it, þ they

The giftes & callyng of God are such that it cānot repent him of them.

in tyme to come through the callyng of God amendyng theyr life, may as ye do, obtaine Gods mercy, whiche God doeth, because neither should reuile other, but eche be of other gladde, findyng like mercye at Goddes hande. For so doeth God by his vnspeakable wysedome rule and ordre all thinges, that no kynde of men should be fre from synne: not that he is author of the same, but that for a season he suffereth men through theyr owne faultes to fal into synne, that when they know theyr owne offences they may wel perceiue, how that they are saued, not for theyr owne desertes, but through the fre mercye of God, leste they otherwyse might waxe proud. And whiles he this doth, so farre is he frõ puttyng euil into mens mindes, that of his goodnes in a meruailous sorte, other mennes euil he turneth to our good.

God hath wrapped all naciõs in vnbelief, that he might haue mercy on all.

The texte.

O the depnes of the riches both of the wisdome & knowledge of God: how vnserchable are his iudgemẽtes, and his wayes paste findyng out? For who hath knowen the minde of the lorde? Or who hath been his cõsailour? either who hath geuen vnto him first, and he shalbe recompensed againe? For of him and through him, and for him, are all thinges. To him be glory for euer. Amen.

But into this secrete pointe happely I entre more deapely, than is mete for any manne to do among men. But am with consideracion of the vnspeakable way and counsel of God, as one astonned, that whereas I cannot expresse the same, this exclamacion make I, O the depenes of the most aboundaunt and ouerflowyng wysedome of God, how vnable are mens wyttes to searche out and conceiue his iudgementes, how vnmete are mens wittes to fynde out his wayes? For who euer knewe the minde of the Lord, or who was at any tyme his counsailour? What mã is there, that fyrst prouoked him with any good turne, in suche sorte, that the benefite of God geuen to him againe, may seme a rewarde & wages geuen for his well deseruyng? In suche sorte prouideth God for our saluacion, by suche meanes in dede, as mennes wittes are not able to finde out, but yet so wel, that it cannot be amended: in suche condicion his pleasure is, we should of his benefite be partakers, that for the same we should for no parte therof thanke our selues. If any euil be, for that may we thãke our selfe. All the goodnes that euer is, of him cõmeth it, as from a fountaine, by him as author are all thinges geuen, in him be they, as keper and defender of his giftes, because no manne should of this praise presumptuously take vpõ him any parte, syth the beginnyng, myddle, and ende, belong to him, to whom for the same, honour, praise, and glory is due for euer, of whiche glory it is vnlawful for any man to chalenge any parte.

O the depnes of the riches bothe of the wisdome and knowledge of God.

Of him, and through him, and for him are al thiges.

The.xii.Chapiter.

I beseche you therfore brethren, by the mercyfulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable unto God, whiche is your reasonable servyng of God, and fashion not your selues like unto this worlde: but be ye chaunged in your shape, by the renuyng of your minde, that ye may proue what thing that good & acceptable, and perfite wyl of God is. For I say (through the grace that unto me geuē is) to euery man among you, that no man stande hye in his owne conceite, more then it becōmeth him to esteme of him selfe, but so iudge of him selfe, that he be gentle and sobre, accordyng as God hath dealte to euery man the measure of fayth. The texte.

Syth now then by the goodnes of God ye are from your olde superstition brought to perfite religion, and syth ye are deliuered from the burdain of Moses lawe, I heartely beseche and pray you brethren, for the great mercies sake, whiche God hath diuersly shewed, and styl sheweth towardes you, whose free goodnes ye should thanke for the welthy state ye stande in, that ye hencefoorth unto him offre suche sacrifices as become your professiō, not gootes, shepe, or oxen, whiche as the Jewes and Paynyms custome is, are chosen out, as cleane beastes, and meete for diuine sacrifice. Ye haue in suche grosse sacrifices untyll this tyme sufficiently had your wyll, hencefoorth requireth God of you farre unlike customes, another kynde of worshippyng, with other newe sacrifices, that is to say, that ye unto him offre euen your owne bodyes, not makyng them lame, but subduyng your naughtie desyres in them, not offeryng unto him dead beastes, but a liuyng sacrifice, in al poinctes pure and holy, thankeful and acceptable unto God, a reasonable sacrifice, a sacrifice (I say) of the soule, and of no brute beast. Make your bodies a quicke sacrifice, holy and acceptable unto God.

As long as the carnal lawe continued, God was contented that corporal beastes should be offered unto him. But after that the lawe once became spiritual, with spiritual sacrifice worshippe him must we. In stede of a calfe, kyl thy proude thoughtes, in stede of a ramme, kyl thy feruent malice, in stede of a goote, burne uppe thy fylthy lust, in stede of dooues and turtles, sacrifice unto God thy fraile and wanton thoughtes. These and none els are mete sacrifices for christian men, these are the sacrifices whom Christ gladly receiueth. God is a spirite, and with spiritual oblacions is his fauor wonne. Nor requireth he so muche to be honoured with ceremonies, as to be enbraced with a pure hearte and mynde. In stede of circumcision, cutte out of thy mynde superfluous and unsemyng desyres. In stede of kepyng thy sabboth, kepe thy minde quiet frō troublous desyres. Christ for our sakes once offered him selfe, mete is it that we againe offre our selfes to him. Be you chaunged in your shape by the renuyng of your mynde.

And then wyl this folowe, that as ye are takē out of this worlde, and haue betaken your selfes to an heauēly profession, so shall ye in life and myndes dissent all together from your olde state, and asmuche as maye

be, altered into newe and heauenly men, though not with bodies immor-tall, yet at lestwyse with newe desyres of myndes, so that henceforth no suche thyng shal please you, as euiled people, and suche as are geuen to transitory pleasures, doe greatly esteme, but desyre onely suche thynges as please God, nor be any lenger vnder the Jewishe rules of menne, but in all your desyres, and in all your doynges, hang at the wyll and gouernaunce of God, whiche regardeth no grosse thyng, nor that whiche is vnperfite, but that whiche is perfitely good, and acceptable, and for Goddes honour and godly religion mete and conuenient.

Among them that sette by the worlde, a custome it is, that suche as are welthy, disdaine the poore, he that is poore enuyeth the riche man. But I commaunde euery one of you, whosoeuer he be, be he riche, or of the cō-mon sorte, so that he be of the christian flocke, and taken out of the felow-shippe of this worlde, that through pryde he thynke nomore of him selfe, than is besemyng, but that he be of a sobre and of an humble mynde, that fyrst he take nomore vpon him, than is meete, and nexte remembre, that all that he hath, was geuen him by God, not for his workes, but for his faythes sake, & geuen, not therwith to please him selfe, but with the same to do euery man good.

But I say. &c. to euery man among you that no man stande high in his owne conceite. &c.

God doeth in sondrywyse bestow his giftes, lest either one should dis-daine at an other, or lest any man might thynke him selfe sufficiente, but let brotherly charitie make eche mannes gifte comen to all other.

The texte.

For as we haue many membres in one body, & al membres haue not one office: so we beyng many, are one body in Christ, and euery manne among our selues one anothers membres. Seyng that we haue diuerse giftes accordyng to the grace that is geuen vn to vs: if any man haue the gifte of prophesie, let him haue it, that it be agreyng vnto the fayth. Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortacion. If any man geue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with cherefulnes. Let loue be without dissimu-lacion. Hate that whiche is euil, and cleaue vnto that whiche is good. Be kinde one to another with brotherly loue. In geuyng honour, go one before another. Be not slouth full in the busynes whiche ye haue in hande. Be feruent in the spirite. Applye your selues to the tyme. Reioyce in hope. Be paciēt in tribulacion. Continue in praier. Destribute vnto the necessitie of the saintes: be ready to harbour. Blesse them whiche persecute you: blisse (I say) and curse not. Be merye with them that are merye, wepe also with them that wepe. Be of like affeccion one towardes another. Be not hye min-ded, but make your selues equal to them of the lower sorte.

For vnmeete is it, that the grace of Christ in you haue lesse power, than hath the power of nature in euery beastes body. For as in the body of beastes there is of the partes among them self a certaine felowshippe: so is there betwixte all suche people as of diuerse sectes and sondrye naci-ons are shaped into the felowship of Christ. For as this sensible bodye, albeit it be but one, yet is it framed of manye membres together, nowe hath not euerye membre like office, forsomuche as the iyes haue one, the feete another, the stomacke and handes another, and yet doeth not the

tye see onely for it selfe, but for the whole body, nor the stomacke for it self prepareth not foode, but for all the members: Now in what condicion the office of euery member is in the bodye: in lyke are the sondrie gyftes after diuerse sortes gyuen to diuerse of vs.

As then the lymmes, whiche are more noble, for example the iyes, disdayne not the viler, but with that they canne do, helpe and succoure al, or els shoulde the whole bodye vtterlye decaye: so lette euery manne, be his gyfte singuler, or els be it meane, for his parte bestowe the same for the weale of the whole bodye, synce we are once planted into Christe oure heade, and with hym becommen one spirituall bodye. For as one member is to another member of the samē bodye, so is one christian manne to another christian manne.

So we beinge many are one body i Christ

But yet hath euery manne, (as I before sayde,) sondry gyftes gyuen vnto hym, gyuen vnto hym, (I saye) not for his owne desertes, but by the liberall bounteousnes of god, whiche gyueth euery manne as he knoweth is expediente. Let nomanne therfore of his gyfte be proude, but discretelye and soberly vse it for the weale of all menne, yf he haue the gyfte of prophecie to expounde vnknowen learnynges, lette hym accordyng vnto the perfeccion of his fayth, (whom onelye god regardeth, and not his other desertes,) without disdayne vpon other bestowe this his gyfte: or yf he be in suche condicion and place, where he maye helpe his brother, therin let hym soberly do his dutie, yf he haue the gyfte of learnyng, lette hym not disdayne to enstructe and teache other, or yf he canne out of ẏ Scriptures with preachyng rauyshe menne to pitifull and godlye lyfe and condicions, let hym with sobernes vse that his gyft: yf he haue goodes, wherwith to helpe the poore and nedie, lette hym also gyue vnto suche, as haue neede, and therwith helpe other, neither for glorye, neither for hope to haue aduauntage therbye, but with a liberall and free hearte, or yf god haue gyuen hym to beare rule ouer other, and therin canne do well, lette hym not of that office be anye thyng the prouder, but carefull of his charge, nor lette hym rule his office for himself, but for theyr weale, whose charge and gouernaunce he hath takēn in hande, or yf he helpe the wretched and miserable, lette it be done withoute sadnes and louryng, for that is a discouraging of hym, that is so holpen, and beware that with thy benefite thou hyt him not in the teethe, but let thy thankeful gyfte be encreased and doubled with a mery looke and cherefulnes, so that whatsoeuer ye gyue, seme to gyue it euen as it were an other mannes, and with all youre heartes. Heathen peoples good deedes be all for the moost parte, by suche wayes corrupted, yea thoughe elswyse they seme to be liberallye done.

If anye man haue the gift of prophecie. &c.

Let him that teacheth take hede to his doctrine.

In you lette dissimulacion haue no place, but lette there among you raigne loue and charitie, whiche neither canne counterfaicte nor dissemble, but make euery mannes doynges accepted of god. Beware also that ye measure not thynges, after youre desyre, as noughtie people are wonte to do, but esteme and measure thynges, by vertue only or vice, abhorring all lewdnes, stedfastly cleauyng to goodnes.

Let loue be without dissimulació. &c.

Be kinde one to another: wt brotherlye loue.

And forasmuche as ye are brethren, daylye desyre your commen fathers helpe, & synce ye are all appoynted to one enheritaunce, lette eche of you to other through brotherly charitie, be readye and well wyllyng. Carnall men stryue for preeminence in honour, stryue ye eche with other, howe one of you maye prefer an other before hymselfe.

Let noman idely liue to himselfwarde, but let euery man for his parte labour to do his dutie, nor be slouthfull and sluggyshe, as men, that are with the infirmitie of the fleshe faynte, but be in spirite couragiouse and feruent. Ye haue forsaken your carnalnes, and begunne now to be spiritu- all. A fleshly poynte is it to be slouthful, for the spirite of god is a thyng of

Apply youre selues to the tyme,

actiuitie and lyuely. Withstande not euell personnes, but do as the tyme requireth, applying youre selfe to that, whiche is presente, yf anye hurte chaunce, auoyde it, yf ye can well so doe, or els suffer it, not with heauye heartes, as men that are wanhope, but be in aduersities mery & ioyful, for hope of the rewarde, that is to come. This wise in the meane season, thynke with your self, yf ye any thyng either beare with, or forgyue another, ye suffer it for goddes sake, whiche wyll without doubte with auauntage make you a recompence. But now & yf the wicked untollerably vexe thee, go not about, to defende thy selfe, nor yet seke to be reuenged, ne call you for worldly socoure & defence, but with continuall and hartye prayer desyre the help of god. If any christian haue lacke, let him, that hath, gyue hym some thyng, not lourynglye and unpleasantly, as one that gyueth to a crauyng begger, but euen as one that rekeneth al he hath commen. And not only use suche liberalitie upon them that are present, but upon other also, whiche are absent. Suche as come to you from fer contreyes abrode, lette them haue harbroughe, leste they either shamefully lacke, or be compelled amonge Paynyms to take theyr lodgyng. And as it besemeth, that oure handes be liberall, so is it also conuenient, that oure tongues hurte noman.

Blisse them whiche persecute you, blysse (I say) and curse not

Upon suche as for hate of Christ and his gospel persecute and trouble you, ye maye not onely not reuenge, but also not somuche as wyshe them any harme. Yea euen praye for them, rather praye for them (I saye) that they amende theyr life & curse thē not at al. Suche as ye cannot in dede do good unto, wyshe well unto them. Eche in perfite frendeship assure hymselfe to other, whiche maketh both ioye and sorowe commen, that youre gladnes, your sadnes and teares be alwayes ioyned together. In all thynges be of one mynde and of one desyre, whether unto you there fall any prosperouse and lucky chaunce, or any aduersitie. Be not proude and disdaynful one of you towarde another, but let suche one as is superiour, frame and temper hymselfe, to suche as be his inferiours and underlynges.

The texte.

Be not wyse in your owne opinions. Recompence to no man euyll, for euyll. Prouide afore hande thinges honest, not only before god, but also in the sight of all men. Yf it be possible (asmuche as is in you) lyue peaceablye wyth all men Dearelye beloued auenge not your selues. but rather gyue place unto wrathe, For it is wrytten; vengeaunce is myne, and I wyll rewarde sayth the Lorde.

Let

Let none among you so stande in his own concepte, that to hymself in his owne iudgement he seme a stoute felow and one to be wondered at. Who so is suche one, wyll neuer lyghtly geue place to an other. *Be not wyse in youre own opinion.* Yf any man perhappes offende you, gyue not checke for checke, ne one wrong for an other. Though suche doynges among Jewes and Paynyms be taken for wel done, yet for euil to do euil, afore Christ is deuilish, & so is it for yᵉ nōce to folowe that thou in an other reprouest. Stryue eche with other of you who can do beste, and labour not onely, that suche thynges as ye do, vpō testimonie of youre owne consciences only please god, but see that it lykewyse be of all men allowed, nor offende the weake person with anye acte that semeth euill. And let your lyfe be so ferre not only from great offences, but asmuche as maye be fer from all suspicion of any great offence, yᵉ euen the very noughtie packes fynde in it nothyng to reproue. So that ye doe, yf asmuche as in you is, ye be at peace, not with christian men only, but also with suche as to Christ are straungers. Wonderful is the power of this diuine and heauenly vertue, as whiche euen compelleth her ennemies both to loue her, and also to wonder at her. Yf euery mā labour to be reuēged of his own griefe, peace cannot stedfastly cōtinue. Jewes & Paynyms vse vengeaunce, but yf there be any wrong done vnto you, desyre you not to be reuenged, but rather gyue place to mennes malyce, whiche with thy patience wyll better weare awaye, than yf thou with lyke doyng and reuengyng more and more prouoke it. *As muche as in you is, lyue peaceablye with all men.* If thou with pacience ouercome his furie, therin thou gaynest. But and yf he in his rage styll continue on, let hym not doubte, but that he shalbe surely punyshed. Leaue him to his iudge, which hath from vs taken awaye the authoritie to reuenge, & reserueth it to hymself, as whiche in the Deuteronomie speaketh on this wyse, vengeaunce is myne, and I wyll rewarde sayth the lorde.

¶ Therfore yf thyne enemie hunger, fede hym: yf he thyrste, gyue him drynke. For in so doyng thou shalt heape coles of fyer on his heade. Be not ouercome of euill, but ouercome euill with goodnes. *The texte.*

Yea I saye, be so fer from hurting another, when thou art hurte, that for an euill turne, loke thou do a good: so that yf thyne enemie happen to be hungrye, refreshe and helpe hym with thy meate, yf he thurste, gyue hym drynke. Scarcely is there any nature of suche wyldnes and so beastlye, but that it with benefites, maye be made tame, namely synce by suche meanes euen the very wylde beastes waxe Gētle. Herewith thē wyn thyne enemye. Upon experience and profe had of thy sufferaunce and godlynes he wyll peraduenture amend, and be ashamed, lothe and repente his outragiouse fiersnes, and beyng ouercommen with thy charitie, feruently loue the agayne. *In so doyng ÿ shalt heape coles of fyer on his heade.* By this waye maye all debates be finished, wheras by doing lyke for lyke, they are withoute ende styll encreased. In good dedes it is a godlye thyng to stryue, and in them eche one to passe an other, is an excellent poynte, but to stryue who can do worste to an other, is beastly.

But

But as for this saying euen the paynyms selfe graunt. But herin shall your prayse specially stande, yf with good dedes ye ouercome euill, yf wt sufferaunce ye ouercome mennes furye, yf with fayre speche ye ouercome euill toungued, and also wrong, with doyng youre duties. And in great watche must thou stande, lest he which is euill, with his noughtines ouercome thy goodnes, so farre that throughe hym thou begyn to be vnlyke thy selfe, and to folowe his trade whome thou reprouest. But rather let thy goodnes vanquyshe his wyldnes, so that he beyng ouercomen through thyne example, be as it were violently pulled into thy parte.

Be not ouercome of euil, but ouercome euil wt goodnes.

The. xiii. Chapiter.

The texte.

¶ Let euery soule submyt hymselfe vnto the authoritie of the hygher powers. For there is no power, but of god. The powers that be, are ordayned of god. Whosoeuer therfore resisteth the power, resisteth the ordinaunce of god. But they that resiste, shall receyue to themself damnacion. For rulers are not fearfull to them that do good, but to them that do eyll. Wylt thou be without feare of the power: do wel then: and so shalt thou be praysed of the same. For he is the minister of god for thy welthe. But and yf thou do that whiche is eyll, then feare: for he beareth not the swerde for nought: for he is the minister of god, to take vengeaunce on hym, that doth eyll. Wherfore ye must needes obeye, not onlye for feare of vengeaunce: but also because of conscience. And euen for this cause paye ye tribute. For they are goddes ministers seruyng for the same purpose.

But nowe and yf prynces and gouernoures of the commen weale for Christes religions sake persecute and trouble you, suffer it ye muste, thoughe it begun through no faulte of youres. In anye case take heede, that ye neither moue, nor prouoke them therunto, refusyng to do suche thynges, as they seme by theyr authoritie to requyre, and maye of vs be done without the displeasure of god. Euery common weale is mayntayned with an order, nor maye the same vnder the pretence of religion be disquieted. There be in men beastly lustes and desyres, with other like enormities, in whome we maye not agre vnto other, and agayne some thynges ther be, wherin we must for quietnes of the common weale, as the tyme serueth, euen consente and beare with Panims, leste by your example some become vnruly, whome it were expedient to be kepte vnder with feare. Of suche thynges thre differences are there. One is of suche, as are in all poyntes godlye, whiche as thynges peculiarly belonging to Christ we muste in all tymes and places prefer and sette before other. An other kynde is there, of suche matters as vtterly appertayne to this worlde, as vngraciouse desyres and syn.

Let euery soule submit hymself vnto the authoritie of the hyer powers.

These

These must ye in any condicion shonne and beware of. The thyrd kynde is of suche as of theyr owne natures are neither good nor bad, and yet for a good order to be had in a commen weale, and mayntenaunce of concorde, are necessarie to be kepte. I woulde not haue suche lawes through you troubled, albeit they haue of ryghteousnes but a coloure or shadowe, so yt they be not quite contrary to the iustice of Christe. Persecucion muste we suffer, and be subiecte to worldly dominion, thoughe it be somewhat vnlawful, leste when they persecute and vexe you, men thynke & iudge they do it for iuste and lawful causes, when ye only among other set at nought, and refuse the commen lawes, receyued by all men, whom as Christ made not, so them reproued he not, but as one ignoraunt went vndoubtedly aboute other matters. The commen lawes therfore muste euery man obey and obey also gouernoures, which in earth beare a certayn image of god, and in ponyshyng offenders put gods wyl in execucion. And in dede thus ferfurthe is theyr power gyuen vnto them by god. Wherfore whoso resisteth any prynce and magistrate, albeit the same be a cursed and a wycked Paynym, doing yet his office, the same withstandeth not the man so doing his duetye, but resisteth god from whome the authoritie commeth. For as the shadowe of Moses lawe was gyuen by god, so that before this tyme we myght not lawfully refuse it: so of god is made the iustice of the lawe, so that for the tyme we muste therof haue some regarde. For as goddes pleasure is, that in his bodye the members shoulde haue theyr order, wherof we before spoke: so would he, that in the commen weale, wherin are good and badde, that an order there should be. Now is the order selfe of it selfe good, notwithstandyng peraduenture the man abuse his office.

Ther is no power but of god

The powers that be, are ordained of god

Wherfore whoso disquieteth this order, resysteth god the maker ther of, and they that resiste god, shall as they are well worthye, receyue theyr damnacion. Nowe yf thou be lothe to be endaungered to magistrates or lawes, thynke not with stubbernes to come therunto, but with innocent & hurtles lyfe and good condicions. Officers can do nothyng lawfully but vpon suche, as bene offenders. Lyue vpryghtlye and well, and the lawe with the hath nothyng to do, and thou without cause to feare any magistrate. Yea rather at theyr handes, suche as do their duties, receyue rewardes and honour. Wherfore as in ponyshing of offences the magistrate is goddes minister: so is he after a certayne sorte his minister to, whyles he rewardeth suche, as are well doers. So that whoso well lyueth, is more then free from the daunger and peryll of the lawe. But yf thou committe any offence worthye of correccion then happeneth it throughe thy fault, that thou muste feare the magistrate, for he for suche purpose beareth a swearde to ponyshe (I saye) hurtfull personnes, and therin is he seruaunt and minister vnto the iustice of god, who in punyshyng of naughtie packes vseth the seruice of suche as are euen themselues euell.

Thei that resiste, shall receyue to them self damnacion.

He is the minister of god to take vengeaunce on hym.

Synce therfore the commenweales state can not be preserued, vnles officers be had in due reuerence, for the cōmen weales sake, obey them also,

not

not onlye, leste they being prouoked with youre stubberne disobedience seame euen of right reason to vse extremite agaynst you, more for youre sedition, than because ye are christians, but also for your consciences sake, whiche, albeit of them ye feare no punyshment, telleth you, that it shoulde not be troubled, whiche god woulde haue stablished. And forasmuche as herin they doe the comen busynes, and synce that whiche is comen belongeth vnto al men. for a reward of doyng theyr office, ye paye thẽ a custome and a tribute, and though they be wicked, yet because they minister commen iustice, and because god hymself is iustice, they are goddes ministers and in his stede are they, whyles they applye iustlye that thyng, that by commen authoritie is committed vnto them.

Not only for feare of vengeaunce, but also bycause of conscience.

The texte.

¶ Gyue to euery man therfore his duetie. Tribute to whom tribute belongeth: custome, to whome custome is due: feare to whome feare belongeth: honoure, to whom honoure pertaynethe. Owe nothing to any man but this, that ye loue one another. For he that loueth an other hath fulfylled the lawe. For these cõmaundementes, thou shalt not commit aduoutrie, thou shalt not steale; thou shalt not beare false witnes: thou shalte not luste: and so furth (yf there be anye other commaundement) it is all comprehended in this saying, namely loue thy neyghbour as thy selfe. Loue hurteth not his neighbour, Therfore is loue the fulfyllyng of the lawe,

Wherfore yf these men forbid you any thyng, which of it selfe is not vnlawfull to be done, obeye them, synce ye are of them, which are bounde to folowe honestie, though ye were put in no feare of punishement. Yf they cõmaunde vngodlynes to be done, remember, that ye muste rather obeye god, than men. Nowe yf by theyr authoritie they exacte any thyng of you, the losse wherof putteth you in no ieopardy of breache of youre religion, the matier is not so great, that ye for the same shoulde prouoke theyr displeasure, paye vnto them all suche exactions, as though it were debte. Christe hym selfe whiche was bounde to noman, payde to Cesar tribute, not that he owed anye, but because he would not displease them. Suffer not, that they by you be defrauded of theyr right. Yf of them anye require tribute, paye him tribute, yf he exacte custome, paye hym custome. Yf he requyre to be hadde in reuerence, forsomuche as the same denied, he might thynke his authoritie despised, in the syght of men do reuerence vnto hym. Agayne yf for his commen offices sake he woulde be had in honoure, gyue to hym dewe honour. yf they in theyr office laudablye vse themselfes, the honour is gyuen to god, yf they otherwyse do, that honour is gyuen them for a quietnes to be had in the common weale. And to leaue nothyng vnsayed, what soeuer any suche parson shall demaunde of you, do therin that thyng, whiche is for the commen weale necessarie. But among you beyng christians let there be no authoritie or debte, but that ye to eche other owe mutuall charitie. A charitable man nedeth not by exaction to be compelled, but of his owne accorde preuenteth all monicions. If ye paye vnto them theyr requeste, ye are oute of theyr daunger, but the charitable man thoughe he satisfie other, yet neuer satisfieth he hymselfe, but euermore heapeth vp one good turne vpon another.

Owe nothig to anye man, but this that ye loue one another.

Charitie therfore enbrace ye, who breifly comprriseth al lawes. Whoso with pure and christian charitie loueth his neighbour, he obserueth the whole effecte and purpose of Moses lawe: if charitie lacke, no lawes, be they neuer so many, are sufficient: if it be had, there neadeth none other lawe, when charitie onely muche more effectually commaundeth all that is in so many and innumerable lawes comprehended.

For he that loueth an other, hath ful filled ẏ whole lawe.

Moses lawe forbiddeth men to do adultrye, to commit murder, to do any thefte, to beare false witnes, to desyre any other mannes goodes, to lende mony for vsury, with many suche other like. But in the compendious rule of charitie are all these preceptes contayned, wherin it is briefly sayd: Loue thy neighbour as thy selfe.

Charitie, asmuche as it can, doeth good to al men, though they be euil and hurteth no man. And then what neede is it with a long tale and special wordes to forbid so many thynges, to hurt (I say) no mā this way, or that way, synce her nature is to hurte no man at all? Wyl any man (trow ye) murder him, whom he loueth? wyll he vnchastly vse an other mannes wyfe, whiche loueth his neighbour aswel as him selfe? Wyll he robbe an other mannes goodes, whom he is ready to succour with his owne? wyl he with false witnes oppresse his neighbour, whom with his owne ieopardy he would haue saued? wyll he lende any mony for vsurye to him, with whom he thynketh all that he hath commen? wyll he wyshe him harme, whiche wisheth the same to another, that he would to him selfe? wyll he by any way hurte and displease him, for whose sake he knoweth, that Christ once dyed? Charitie therfore, as I sayd, in a shorte lesson containeth the whole lawe. By her rule we shortly learne, what is to be auoyded, & what is to be folowed.

Therfore to loue the fulfillyng of the lawe.

This also we knowe the season, how that it is tyme that we should now awake out of slepe. For now is our saluacion nerer, then when we beleued. The night is passed, the day is come nigh. Let vs therfore cast away the dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it wer in the day light, not in eatyng and drinkyng, neither in chamberyng and wantonnes, neither in strife and enuiyng: but put ye on the lorde Jesus Christ. And make not prouision for the fleshe, to fulfil the lustes of it.

The texte.

To the desyre of charitie then euen the consideracion of the tyme exhorteth, that we awake arisyng out of the slepe and darkenes of our olde life. The night semeth a tyme which geueth occasion licenciously to synne, forasmuche as at that tyme shame is away. But suche yet as in the night are wantonly occupyed, and vse them selfe but lightly, assone as the day once appeareth, euen for very shame, to the sight of menne they fashion them selfe better: and as though they were becomen newe menne, in stede of dronkardes come foorth abrode sobre, in steede of lecherous, chaste, in stede of braulers, moderate and colde, in stede of sluggardes and heauye heades, lusty and quicke. Take therfore must we the tyme, while it serueth, whiche if we vse well, our weale is not so farre of, as it was when we vpon boldnes of Moses lawe kepyng, thought it but euen at hande. The night of our former life is gone and passed away, that day drawteth nigh, wherin mennes actes be they neuer so secrete, shalbe disclosed.

It is tyme that we shuld now awake out of slepe.

Let vs therfore cast away ẏ dedes of darknes.

Let vs be as our day is, and cast away our euil maners & nightly actes, with all suche other wanton pointes, as we ought to be ashamed of in the day. If when the sunne riseth, we vse to sette on more honest apparel, leste for lacke of cumly aray mennes iyen be offended, muche more nowe at the bright risyng of the gospel, let our soules be garnished with thapparel of vertue, meete for suche light, and with suche as is not vncumly in the sight of God. Henceforth let vs so frame all our life, that all the worlde may see that we walke in the light, euen in the sight of God, his Angels, and menne, shakyng of the darkenes of our former life, not geuyng our selfe to riottous bankettynges, or drunkennes, not beastly geuen to foule and fleshely lustes, not with strife & enuiyng, vnsemely brawlyng among our selues, vnto whiche vices ye were thral, whiles ye wandered in ẏ darknes of your former life. This apparel besemeth not mans soule.

But put ye on the lorde Jesus Christ.

But rather syn̄ce ye are through baptisme graffed into Christ, him put ye on. Let it appeare in your life, whom ye haue professed. Expresse ye him, whom ye haue receiued, he is chastitie, he is peace, he is charitie, suche apparel is mete for this light of the gospel. Suche thynges as ye haue hitherto for your pleasures vsed, hēceforth vse them for bodily necessitie: and suche thynges as heretofore ye haue filthyly geuen you vnto, as wanton desyres moued, henceforth in them let there a sobrenes be vsed, and vse them no further than nature requyreth. Norishe so the bodye that it liue and be in helth, and not waxe wanton. Let meate and drinke be vsed to driue away hunger and thyrst, & not in suche sorte, that they prouoke and norishe vncleanly lustes.

The. xiiii. Chapiter.

The texte.

Him that is weake in the fayth, receiue vnto you, not in disputyng and troublyng his conscience. One beleueth that he may eate all thinges. An other whiche is weake, eateth hearbes. Let not him that eateth, dispise him that eateth not. And let not him whiche eateth not, iudge him that eateth. For God hath receiued him. What art ẏ that iudgest an other mans seruaūt, whether he stand or fal? that perteineth vnto his owne maister: yea, he shalbe holden vp, that he may stand. For God is able to make him stand.

Him that is weake in the fayth, receiue vnto you. &c.

But surely albeit in the vse of suche thinges there be no difference nor choyse among suche as are in the fayth of Christ throughly instructed, so that they vse them not for pleasure, but for neede, as I before tolde you, yet if there be peraduenture any suche among you, as for exāple, a Jewe borne, whiche by reason of his long continued custome and trade of life, is somewhat scrupulous, and not yet so growen vp to that ripenes of fayth, that he can forgoe al the rules of his old law, suche one may not by & by disdainfully be reiected, but rather with gentle and courtise maners allured and norished, vntyl that he likewyse profite, and in fayth growe stronger, wherevnto ye shal muche rather bryng him by fauourable meanes, than by cōtencious reasonyng and disputacions.

Consider in suche matters, how vnmete a thing it is, that suche actes, as may without offence be done, should streight be taken in the worse parte. But to thentent that peace and cōcorde may among you be maintained and stedfastly abyde, certaine thinges must be wynked at, some thinges must be suffered, and some thinges must gently be takē. Suche gentle & fauorable takyng of thinges greatly vpholdeth and preserueth the felowship of this our comen life.

And synce mennes mindes among them selues are sondry and diuers, surely in a multitude neuer wyl there be stedfast peace, vnlesse in diuers pointes one geue place to an other. For he that is without all scrupulositie, thynketh it lawfull without any difference to eate what meate him lust, in that acte nothyng els regardyng, but what nature requireth. Againe he that is yet weake and somewhat superstitious, lest he might chaunce either vpō fishe or other meates forbidden either by the Jewes lawe, or offered vp to idols, liueth with herbes. Suche thinges among you ought not so to be regarded, that for them brotherly peace be broken. Let him that is strong, & eateth al meates, so vse his strength, that yet he dispise not the weaker, whiche feareth to eate. Let him againe, whiche folowyng the weakenes of his mynde abstaineth from certayne kyndes of meate, neither iudge nor condemne him, whiche without difference taketh whatsoeuer is sette before him. But rather lette him that is strong, beare with the weake, in this sence takyng it: this errour conceiued and gathered by long custome of his former life, cannot sodainly be plucked out of his minde, it wyll by litle and lytle weare away, & as in him godlynes groweth, superstition wyll banishe and auoyde. Lykewyse he that is scrupulous, when he seeth an other eate all kyndes of meate, let him this wyse thynke with him selfe: what matter maketh it to me, what this man doeth? and likely it is, that he doeth it of a good mynde, synce God hath receiued and taken him vnto him, and made him his owne, at whose pleasure he liueth, against whom onely he offendeth, if there be in suche thinges any offence, as of them selfe are not euil.

One beleueth that he may eat al thinges

Let not him that eateth, dispise him that eateth not &c.

For god hath receiued him.

Now if it be an arrogant point to dispise the weakenes of him, that is superstitious, and deceiued through rudenes, how muche more intollerable pride wyl this be (thinke ye) if suche one as in ẏ fayth is but weake, take vpō him to iudge and condemne him that is stronger, euen as the rule and custome of vnlearned people is, whiche thinke nothing rightful but that them selfe do, and thinke all that good, that they allowe? Maye not a man wel say to suche one, what art thou, that iudgest and condemnest an other mannes seruaunt? There is but one lord and maister of al, Jesus Christ. To him stādeth he, if he be strong in fayth, & to him falleth he, if he offende, as thou thinkest, he doeth. For he in dede for this shall not fall, but rather be stablished to continue in his strong fayth. His maister is sufficiently able and mete to strengthen his seruaunt, that he stagger not at all.

What arte ẏ that iudgest an other mās seruaunt.

This man putteth difference betwene day & day, an other mā coumpteth all dayes alike. Let euery mannes mynde satisfie him selfe. He that obserueth the day, doeth it vnto the lorde. And he that doeth not obserue the day doeth it for the lorde also. He

The texte.

 that

that eateth, doeth it to please the lorde, for he geueth God thankes. And he that eateth not, eateth not to please the lorde withal, and geueth God thankes. For none of vs lyueth for him selfe, and no man dyeth for him selfe. For if we liue, we liue vnto the lorde. And if we dye, we dye vnto the lorde. Whether we liue therfore, or dye, we are the lordes. For Christ therfore dyed, and rose againe, & reuiued, that he might be lorde of dead and quicke.

And that I haue now tolde you of the choyse of meates, the same in kepyng the sabboth day, and feastes of the newe moone, is likewyse to be vnderstanden. For he that is weake, and of vnperfite fayth, maketh a difference betwixte day and day, as though one were holye and the other were not, and thinketh it vnlawful in this day to eate certaine meates or to labor, whiche in an other day might well and lawfully be done. On the other syde, he that is perfite and strong in his fayth, conceiueth in dayes no suche difference, but rather thinketh al the space of his life consecrate and halowed to godly conuersacion.

This manne putteth differẽce betwene day and day.

Breake not for suche pointes christian concorde among you, but without condemnyng of other mennes cõsciences, let euery one herein do, as he iudgeth best, specially synce bothe wayes are without synne, and with both standeth the chiefe point of our religion. Whoso esteemeth and iudgeth in his conscience, that euery day is like pure and holy, doth so to his lorde, and to the, litle belongeth it, how well he doeth. Lykewyse he that iudgeth, that there is betwixte day and day some difference, if he be deceiued, he doeth it vnto his lorde, thou hast therwith nothyng to do. Lykewyse he that without difference eateth all kyndes of meate, he eateth to his lorde, forasmuche as he geueth thankes to God, through whose benefite he eateth, whose free goodnes made all thynges for mannes vse. Againe whoso through the weakenes of his conscience abstaineth from certaine meates, he abstaineth to his lorde, and nothyng haste thou to do therwith, synce he eatyng hearbes and rootes geueth thankes to God, as wel as thou doest. If God allowe and accepte his thankes geuyng, why art thou so bolde vpõ him to geue sentence? The cause of both is diuers, the matter one, both one mynde, and one lorde is there of both. The one geueth thankes for the libertie he hath to eat what he lust, knowing that the gospel putteth a difference betwixte mindes, and not betwixt meates: the other, whiles he shonneth the occasion of surfettyng, by the reason of his abstinence, he is kept within the bondes of temperaunce.

He þ eateth doeth it to please þ lord, for he geueth god thankes.

In all suche thinges we are equal, so that it besemeth no mã in defẽce of his doyng to striue with his brother, sufficient it is, if God approue it, to whõ the iudgement of such thinges belõgeth, as are either vncertain, or els suche as must for the tyme be borne with. No christian man hath power further vpon other, but þ eche one do good to another. Nor liueth any man for him selfe, because we are all his, whiche from synne brought vs to goodnes, and from death restored vs to life. No mã therfore either liueth to him selfe, or dyeth to him selfe, nomore than any mans seruaunt doeth, vpõ whose life and death his maister hath ful power & authoritie. Now if the seruaunt liue, he liueth not for his owne nor none other mans auauntage, but for the auauntage or disauauntage of his maister.
If he dye, it is to the gayne or losse of his maister, whereby it appeareth

None of vs liueth for him selfe. &c.

what a point of malapertnes it is, when one seruaunt entermedleth in his felowes matter, namely if in the meane season the maister be pleased. Now among men no seruaunt is so muche his maisters, as we are Christes seruauntes, who bought vs neither with golde nor siluer, but euen with his owne bloud. Whether we fall then, to him we fal: or if we stād, to him we stand, or if we liue, to him we liue, or if we dye, to him we dye. Other slaues peraduenture are theyr maisters no lōger, after yͭ they are once dead, but we, whether we liue or dye, are the lordes, to whō all thynges liue.

Whether we liue therfore or dye, we are the lordes.

Christ hath not onely power vpon them, whiche are aliue, but euen vpon them also that are dead, as whiche for our saluacion gaue bothe his life and death. For he for my cause became man and dyed, and after for my sake rose againe from death, to thentent that he might be lorde bothe of the quicke and dead. If we liue to godlynes, we are bounde to him, if we dye to synne, we are bounde to him. He is our lorde, he is our iudge.

The texte.

But why doest thou then iudge thy brother? Either why doest thou dispise thy brother? We shal all be brought before the iudgement seate of Christ. For it is written: as truely as I liue sayth the lorde, all knees shal bowe to me, and all tongues shall geue praise to God. So shal euery one of vs geue accoumptes of him selfe to God. Let vs not therfore iudge one an other any more.

And then, why doeth the seruaunt take vpon him any authoritie vpō his felowe, ouer whom onely God hath power? Thou that art somwhat scrupulous, with what boldnes (I say) iudgest thou thy brother, whiche is stronger than thou art, for that he frely eateth, or because he in like sort vseth euery day? Or why doest thou whiche art stronger, disdaine at and dispise thy weaker brother, as though thou were his maister, and not rather his felow? Why doeth either of you both vsurpe Goddes authoritie and preuent the daye of iudgement? One must not iudge an other. The onely iudge of all wyll geue sentence vpō all. For al shal once be brought before yͭ iudgement place of Christ, ther by his sentēce to be quited or cōdēned, who throughly seeth the most hidden & secrete partes of our heart. Untyl that day, let not one seruaunt play the lorde vpon an other. For this honoure hath he for him selfe onely reserued, as him selfe sayeth by the prophet Esai: as truely as I liue sayeth the lorde, all knees shal bowe vnto me, and all tongues shal geue praise to God. In the meane season let euery man, asmuche as he can, with all his power endeuoure, howe he may for him selfe before this iudge make his accoumpte, and take heede that no man iudge others actes to the worse.

We shal al be brought before the iudgement seate of Christ.

Let vs not therfor iudge one an other.

The texte.

But iudge this rather, that no man put a stumblyng blocke, or an occasion to fall in his brothers way: For I knowe, & am ful certified by the lorde Iesus, that there is no thyng comen of it selfe, but vnto him that iudgeth it to be comen, to him it is comen. If thy brother be greued with thy meate, now walkest thou not charitably. Destroye not him with thy meate, for whom Christ dyed. Cause not your treasure to be euil spoken of. For the kyngdome of God is not meate and drynke, but righteousnes, and peace, and ioy in the holy goost. For he that in these thinges serueth Christ, pleaseth God, and is commended of men.

If we may for this tyme iudge of any thyng, let vs for the tyme iudge of this, and deuise how one of vs may helpe another and that we neither do any man hurte, nor geue occasion of hurte, asmuche as we may. Let vs comforte them that stagger, & not make them desperate, no nor let vs extinguishe the smolderyng flaxe, but enkendle it. If the persons dignitie & worthynes wer cōsidered, the weaker should obey him, that is better learned, but christian charitie would, that the learned should sometyme geue place and beare with the weaker, but yet not so, that he consent and fauor his errour, but either to thentent that he may be amended, or els at the lest so stayed, that he offende not more greuously.

Iudge this rather that no man put a stumblyng blocke. &c. in his brothers way.

And in this matter to speake somewhat of my selfe, Moses in his lawe many yeres gon geuen vnto the Iewes noted certaine meates for vncleane, and the same meates in his language he calleth comen, as a man would say, cursed, of whō men might not lawfully eat, & certaine meates calleth he cleane, whiche euery man might lawfully vse. But now know I, and am by the spirite of Christ surely persuaded, whose pleasure was that the carnal part of the lawe should be abolished, that of his owne nature no meate is there vnpure, and that there is no choyse of meate at al. But if any be vncleane, only to him it is vncleane, that so iudgeth of it, ỹ is to wete, to the weake and scrupulous it is vncleane, but to suche one, as is strong and a perfite christiā, nothyng is vncleane. but to them that are cleane, all thynges are likewyse pure. And yet perauenture somtyme it were well done, to abstaine frō that, whiche is of it selfe good and pure, not because Moses lawe so commaūdeth, but because brotherly charitie, whiche specially belongeth to a christian man, so requireth.

I know and am full certified. &c. that there is no thyng comen of it selfe.

For if for thy bodily foode thy brothers conscience be hurte or greued, whom thou shouldest as tenderly loue, as thou louest thy selfe, then liuest thou to thy self, and remembrest not, what mutual charitie requireth, as whiche regardest not, but disdainest the fall & ruine of the weake, whiche thing thou mightest easly remedy. Were it (I pray you) so great a matter so long to abstaine frō lawful meates, vntil suche tyme as thy neighbor beyng in ieoperdye be holpen therby? And albeit thy brother be weaker, though he be ruder, then thou art, yet coūpt him not for so vile, as for thy meates sake to suffre him to be destroyed, for whose saluaciō Christ died. If suche one, as he is, the lorde estemed so greatly, then should he not of the for a trifle be dispised. Nor thynke it sufficient, that the thyng thou doest, be right & wel done, but moreouer prouide must ỹ, that in it there be no suspicion of euil, and beware lest that whiche to the is good, turne vnto other mennes harme, as it wyl, if menne among you see debate and strife for meate and drinke or for suche other smal trifles.

The kyngdome of God is not meates drinke. &c.

For as in the world to come, in the kyngdome of God (I say) there shal neither be meate nor drinke, whiche are remedyes for this oure mortall state: so the doctrine of Christes gospel, and perfite christian life standeth neither in differēce of meates nor drinkes, as which are suche thinges as are not to godlines effectual. Rather must we study and haue minde vpō suche thynges, as may with vs be conueied hence to that heauenly life.

And

And what thinges bene they? Withoute doubte iustice, peace, ioye, whiche are not gyuen by obseruyng differences of meates, but by the holy goost. Janglyng for meates worketh malice and debate, it worketh sorowe, it worketh displeasures & grudges. But the spirite of god in stede of dissēciō worketh peace, in stede of sorowe, causeth gladnes, for displeasure & wrōg, perfyte ryghteousnes. For as it belongeth to iustice to hurte noman: so to peace belongeth it, to stryue with noman, and the office of charitie is to trouble and greue noman. These are spiritual giftes of god, in these, who so serueth Christe, bothe pleaseth god, whyles he dothe suche thynges, as to hym are moste acceptable, and pleaseth also men, whiles he by diligente wayes auoydeth all suspicion & occasion of euyll. Carnall they be, whiche stryuen eche one with other for meates and dayes. They serue the spirite of Christe, that stande not in defence of theyr owne actes, but rather suche as charitably please eche one another, and chaunge themselfe into euery sorte to wynne all to Christe, fashionyng themselues to all mennes vsages, to thentent they maye please euery man.

But ryghteousnes, and peace, & ioye in the holye ghost.

Let vs therfore folowe those thinges, whiche make for peace, and thynges wherewith one maye edifie an other. Destroye not the worke of god for a litle meates sake. All thinges are pure: but it is euyl for the man, whiche eateth with hurte of conscience. It is good neither to eate fleashe, neither any thinge, wherby thy brother stombleth either falleth, or is made weake. Haste thou fayth? haue it with thy selfe before god. Happye is he, that condemneth not hymselfe in that thing, whiche he alloweth: For he that maketh conscience, is damned, yf he eate: because he eateth it not of fayth. For whatsoeuer is not of fayth, that same is syn.

The texte.

We therfore, that are spiritual, leauyng suche contenciouse disputacions let vs folow suche thynges, as make to peace, suche thynges, as nourysshe concorde, suche thinges, as encrease mutuall loue, and to be briefe, all such trade of lyfe, as maye make vs better, ỹ one maye the better helpe another, & not suche, as other maye therwith be offēded. This is the chiefe and principall poynte of our religion. Thou that arte stronger, beware ỹ for thy meates sake, thou destroye not the worke of God. Muche rather lose thy meate, than through occasion therof, ỹ thing be destroyed, whiche god redemed by ỹ death of his sonne. As for meate is a thing, ỹ belongeth to man & is requisite for ỹ ayde of worldly necessitie, but charitie is gods matter, when both be in ieopardy, let rather that gyue place, whiche beareth lesse weight, not because in the meate eatyng there is any synne, or because one is pure, another vnpure, as the Jewes would haue it, or because it is any offence to eate of euery kynde of meate, but because therby occasion of stoumblyng and misdeming is giuen, not because thou eatest it, but because throughe eatyng therof, thou greuest thy weake and feble brother, by meane wherof the meate, whiche by nature is cleane, forsomuche as thou in vsyng it regardest not thy neyghbours ieopardye, becommeth vncleane. This poynte muste we so greatly take hede vnto, and thynke, that better it were altogether to abstayne from fleashe, and to eate hearbes, yea altogether to forbeare the drynkyng of wyne, than by eating or drynkyng to gyue thy brother occasion of sclaunder.

All thynges are pure: but it is euill for that manne which eateth with hurt of conscience.

Nor saye thou this agayne vnto me, why feareth he, where no nede is? myne owne fayth and conscience condemneth me not: nor saye thou what haue I with other mennes weakenes to do? Doest thou coũsel me to leaue myne owne mynde, and to folowe his, and so begynne to folowe and vse a certayne choyse and difference in meates? No not so. I require not of thee to folowe his weakenes, but rather for a tyme to condescende vnto it vpon hope of his amendmente. I allowe this confidence of thine, in that thou despisest suche differences of meates, but yet hide and couer this thy boldnes, yf thou see that thy brother be lyke to fall into ieopardye therby. Be contente that god in the meane tyme knoweth and approueth the strengthe of thy conscience. And yet muste the same for that tyme be dissembled, whyles thou auoydeste the daunger, and weakenyng of thy neighbours conscience, by leanyng & fashionyng thy selfe to his weaknes. And in the meane tyme take hede of this, that where thou sayest, thou regardest no suche choyse of meates, that this thy saying come furth and procede of a strong cõscience, and not made for a colour to maynteine the pleasure, whiche thou hast to eatyng and drynking, nor for wantones. Beware also, leste, whiles thou dispisest and reprouest another for his superstition in abstaynyng from meates, thy self in thy conscience doubte, and so be more strong in worde, than thou arte in fayth. Blessed is that man, whiche is of that strengthe in faythe, that in the acte, which he amõg men approueth and mayntenеth, he feele not within hym his conscience murmuring agaynst it, and in his hearte secretly condemne that, which in the face of the worlde it approueth. For who soeuer doubteth iudgyng wͭ hymselfe ỹ it is vnlawful to eate, is euen by his owne conscience condẽned. And why is he cõdemned? Because the acte he doth, cõmeth not of a strõg fayth, and an vpright conscience, but of a conscience grudgyng agaynste his doyng. For what soeuer commeth not of fayth, is ioyned with syn. For when a manne doubtyng of an acte whether it be euyll or not, whiche of it selfe is not euyll in dede, doth it yet nethelesse, he in so doyng declareth, ỹ he woulde do a verie euyll thyng in dede, yf occasion serued. Perfite godlynes in whome it is, surely auoydeth all suche thynges, as haue but euen an apparence of euyll. Whoso of malyce doth synfully, is well worthy to be reproued, yf suche one wyll not be refourmed, euen his company must be auoyded also. But when ỹ errour groweth by reason of infirmitie, he that is in suche errour muche more deserueth to be taught and warned, and not to be disdayned or mocked at.

Haste thou faythe, haue it with thy selfe before god.

For whatsoeuer is not of fayth, ỹ same is synne.

The. xv. Chapiter.

¶ We whiche are stronge, ought to beare the fraylnes of them, whiche are weake, and not to stande in oure owne conceites. Let euerie man please his neighbour vnto his welthe and edifieng. For Christe pleased not hymselfe: but as it is written: the rebukes of them, whiche rebuked the, fell on me. What soeuer thinges are written afore tyme, they are wrytten for our learnyng, that we through pacience and comfort of the scriptures myght haue hope. The texte.

Nowe then yf we be stronger, than other, as we in dede be, in somuche ẏ we herein nede nomã to giue vs counsel, yet muste we take hede, lest whyle we reproue an other mannes small errour and call it superstition, we our selues fal into ẏ fer more haynous vice of arrogancie, but rather the stronger we be, the more besemeth it vs to beare with the weakenes of other. For as they, that are eyther elder, or stronger of body, vse not therfore to throw downe nor to trede vnder feete their yõgers, or suche as are not in strengthe able to matche wt thẽ, euen as though god had for ẏ purpose geuẽ mẽ strẽgthe, to hurte therwith, whome they wyll, but rather the stronger they be, the more shame coumpte they it, to hurte tender youthe, or feable olde age: so the more iudgement and learning we haue, somuche the rather are we bounde to temper oure selues to the weakenes of other, rather than, whyles we are of our learnyng proude, and highly stande in oure owne conceyte, we prouoke to anger our weake brother, rather than either to suffer hym, or to cure his disease. We whiche are strong, aughte to beare the fraylenes of them whiche are weake.

Let noman therfore for his gyfte please hymselfe, as though it were giuen hym to brag therwith, but let hym rather dispysyng hymselfe, please his neyghboure, not that he shoulde for euerye purpose do so, but to do hym good therwith, and to make hym better, than he is. And this waye of curyng other mennes errours, Christ hymselfe taught vs, whiche beyng the very fountayne of al goodnes, vsed not the same as one ẏ pleaseth him selfe, to the auauncyng of his owne glorie, but to helpe suche, as were out of the waye and had but weake & feeble consciences, not onely despised the glorie, whiche he was worthy of, but was contented to be spitefully handled, euen as Dauid inspired with his spirite sayde before, that it shoulde be, in his. lx. psalme: the rebukes of, them, whiche rebuked the, fell on me. Which sentence is not only wrytten in the psalmes to thentent we should know it, but to folow it also, by his ensample learning, how paciently and myldely our neyghbour should be suffered and borne with, vntyll suche tyme as he growe vp and be rype in Christes religion, and haue caste of his weake chyldyshnes. As he therfore submitted hym self to our vilenes, to thend he would by lytle and lytle exalt vs to a hygher state: so meete is it also that we of hym take example, how to allure our neyghbour to true godlines Whatsoeuer thynges are written afore tyme, thei are written for our learning ẏ we through pacience.

godlynes, the example wherof layde playnly before oure yyes, as it were in a table in holye scriptures, muste we continually haue in remēbraunce, that as he bought vs not by any worldly meane, but by his sufferaunce redemed and saued vs, and for his humblenes sake was finally exalted to trewe and perfite glorie: so lykewyse shoulde we throughe sufferaunce of the weaker and the comforte of holy scriptures prouokyng vs to doe as Christe dyd, truste to receyue suche rewarde as is prepared for all suche, as folowe his steppes.

The texte. The god of pacience and consolacion graunt you to be lyke mynded one towardes another, after the ensample of Christ Jesu, that ye all agreyng together, maye with one mouthe praise god, ye father of our lord Jes[us]. Wherfore, receyue ye one another as Christ receyued vs, to the prayse of god. And this I saye, that Jesus Christe was a minister of the circumcision for the truthe of god, to confirme the promises made vnto the fathers: and that the Gentiles might prayse god for his mercye, as it is written: For this cause I wyll prayse the among the Gentiles, and syng vnto thy name. And agayne he sayth: Reioyce ye Gentiles with his people. And agayne: prayse the Lord al the Gentiles, and laude him al ye naciōs together. And agayne Esai sayth: there shalbe the roote of Jesse, and he that shall ryse to raigne ouer the Gentiles: in hym shall the Gentiles truste. The god of hope fyll you with all ioye and peace in beleuing, that ye maye be riche in hope through the power of the holy ghost.

The general rule and summe of your profession is peace and concorde. And therfore beseche I god the authour of pacience, and hym, whiche by his secrete wrytynges encourageth vs to sufferaunce, withoute whose helpe we can do nothyng at all, that he vouchesaue to graunte, that ye be in one mynde and consent knyt together, therin folowyng the example of Jesus Christe, who nothyng somuche praysed vnto vs, as mutuall loue and concorde. And by this waye shall we well auaunce the glorie of god, the father of Christe Jesus, yf as he taught and dyd towarde vs, we lykewyse do one to another; and by this meane shall men also vnderstand that we are vnfaynedly Christes scholers, if as ye in one assente speake of Christe, ye through brotherly consente declare also, that ye are all knytte together in one mynde. Among you therfore whiche are Gentiles called from your ydolatrie to Christe: and you ye are Jewes called from the shadowes of the law to perfite righteousnes, let there no dissencion remayne, but labour rather gladly to please eche one another of you. Receyue and maynteyne eche other of you with your healping hande, euen as our maister Christe gladly receyued you, not coumptynge vpon the offences of your former lyfe, but brotherly embracyng you, & all to thentent he would among men set furth the glorie of God his father, that ye doyng as he did one to another of you, his owne glory myght also be set out and spreade abrode.

That ye all agreyng together, maye wt one mouthe prayse god ye father. &c.

Christe pleased both kyndes of men, fyrste the Jewes, to declare that god the father was trewe in his worde, whiche perfourmed to theyr posteritie euē the same thing, that he in his prophetes sayinges had promised to theyr forefathers, because they should gyue him thākes, whose good lucke was to receyue ye truthe of such thynges, as Moses law in figures & shadowes only represented. Christ pleased also the Gentiles, whiche had no suche promyse made vnto them, to thentent they beyng receyued into this

And this I saye that Jesus Christe was a minister of the circumcision. &c.

welthye

welthy state, withoute any deserte, yea without any hope therof shoulde for that magnifie the goodnes of god. To thentent (I saye) the Jewes shoulde be glad, that they haue at the laste attayned vnto that they haue long loked for, the Gentiles also because they haue that thei loked not for. That this shoulde so be, was by the counsell of god long before decreed. For in the psalmes this wyse speaketh Christe to his father: For this cause wyll I set furthe thy glorie among the Gentiles, and vnto thy name syng a song of prayse. Agayne in the canticle of the Deuteronomie it is sayde: Reioyse ye Gentiles with his people. And agayne in the. Cxvi. Psalme: Prayse the lorde all ye Gentiles, and laude hym all ye nacions together. Agayne the same also long before prophecied Esaie saying: Ther shalbe in that daye the roote of Jesse and he that shall ryse to raigne ouer the Gẽtiles, and in hym shall the Gentiles trust. And now ferther I beseche god, whiche by his prophetes saying hath put you in this hope, that it maye please him now more aboundantly to perfourme that thing in you, which he long synce promysed to do, that all heauines and dissencion secluded, it maye please hym to fulfyll you with all ioye and concorde, & that through faythe: that the hope whiche ye haue now already conceyued of god, maye dayly more and more be enriched and encreased through a confidence of a good and a cleare cõscience, throughe the mighty power of the holy ghost.

For this cause I wyll prayse the among the Gẽtiles, and sing vnto thy name, &c.

¶ I my self am full certified of you (my brethren) that ye also are ful of goodnes, and filled wt all knowledge, & are able to exhorte one another. Neuerthelesse brethrẽ I haue sumwhat more boldely wrytten vnto you, partly to put you in remembraunce through the grace yt is gyuen me of god: that I should be the minister of Jesu Christe among the Gentiles, and should minister the gospel of god, that the offering of the Gentiles might be acceptable, and sanctified by the holy ghost. I haue therfore wherof I maye reioyce through Christe Jesu, in those thynges whiche pertayne to god. For I dare not speake of anye of those thinges, which Christ hathe not wrought by me, to make yt Gẽtiles obedient with worde and dede, in mightie signes and wonders, by the power of the spirite of god: so that from Hierusalem, and the coastes rounde about vnto Illiricum, I haue fylled all countreyes with the gospell of Christe.

The texte.

And this speake I not, because I mistrust your goodnes, as of whome I am thus ferfurth persuaded, that ye of youre owne good wyll are ful of charitie, and endewed with suche knowlege, as are without my councell able to gyue eche other of you in these matters good aduise. But yet haue I sumwhat familiarly and liberally wrytten vnto you, not to teache you, as ignoraunte, neither to commaunde you, as people plwylled, but to put you in remembraunce what is beste to be done, to thentent that it whiche ye well know muste be done, and your selfes frely doe, ye do the same more plentifullye throughe myne encoragyng, in this behalf doing my duetie committed vnto me by god being therof vnworthy, folowyng the wyl and pleasure of Jesus Christe, whose worke I labour in, to the vtterest of my power, that by the auauncyng of the glorie of his ghospell among you, whiche are Gentiles, I maye vnto hym offer a pure sacrifice. And this thynke I to hym a moste accepted sacrifice yf I offer you vnto hym in suche cleannesse, as besemeth hym, euẽ as a holy sacrifice, and pourged not wyth carnall cerimonies, but with the holy ghost, whiche is the onlye authoure of perfite holynes.

Neuertheles brethren I haue somewhat more boldly wryttẽ vnto you.

And

I haue therfore whereof I maye reioyce through Christ Jesu.

And synce I see, that I haue alreadye in manye of you brought this to passe, surely I maye lawfully glorie, not bosting myselfe before the world, but reioysing before god of my prosperouse preachyng, for whiche yet neither thanke I my selfe, nor my labour, but Jesus Christ, whose deputie I am, by whose assistẽce I execute the office of preachyng cõmitted vnto me. My mynde can not abyde to make rehearsall of other mennes actes, leste in so doyng I might seme to take vpon me the prayse, which they haue deserued: but only speake wyl I of suche thinges, as Christ hath by my own ministerie done, whiche is, that the wycked Gentiles all gyuen to ydolatrie, are nowe become obedient to the gospel, moued therto partely by my wordes and deedes, and partely by the great myracles and wonderfull workes by me shewed, for the establyshment of my doctrine, shewed (I saye) not so muche by my power and strength, as by the myghtie power of the spirite of god, to whome I am nothyng els, but as an instrument and minister. So that then whyles I thus glorie of the luckie successe of my preachyng, I do not so muche auaunce my owne glorie, as the glorie of Christe. And in this behalfe do I lawfullye glorie, whiche in suche sorte gyue the prayse of my preachyng to god, that I yet therin gyue place to no manne.

With worde and dede, in mightye signes, and wonders, &c.

The texte.

¶ So haue I enforsed my self to preache the gospel, not where Christ was named, leste I shoulde haue buylte on another mannes foundacion; but as it is written, to whõ he was not spoken of, they shall see: and they that heare not shall vnderstande. For this cause I haue bene ofte let (and am let as yet) that I coulde not come vnto you: but now seyng I haue nomore to do in these countreyes, and also haue bene desirouse many yeares to come vnto you, whensoeuer I take my iourney into Spayne, I wyll come to you, for I trust to see you in my iourneye, and to be brought on my waye thitherwarde by you, after that I haue somewhat enioyed your aquaintaunce.

Nor haue I preached the gospell after a commen sorte, but haue vntyl this tyme preached in suche countreies, where Christes name was not yet hearde of, and laboured busilye for that prayse at goddes hande, that by me the foundacions of christian religion myght be more enlarged, and the compasse of his dominiõ more spread abrode. Nor mynded I to build vpon the foundacions, whiche other of the apostles had layde, because as it is a harder poynte to sette vp the begynnynges of religion, than to mayntayne that, which is set vp already, so thought I that this acte more belonged to the gospel, specyally synce I perceyued, that it was so long before sayde by the moste holy prophete Esai. To whome (sayth he) he was not spoken of, they shal see, and they that hearde not of hym, shall vnderstande. And this desyre to enlarge the faythe of Christe hathe so greatlye troubled me, that hitherto I coulde not see you, albeit I was verye desyrouse to do so, but wheras I oftentymes purposed to come thither vnto you, busines styll hindered me, I thinke the spirite of Christ so gouerning me. But nowe after that I haue gone ouer all Achaia and Macedonia, in whiche countreyes I see no place, but that in it I haue set the foundaciõs of christian faythe, and am nowe this manye eares in great desyre to see you, I truste I shall haue occasion to satisfye this my desyer, that whẽ

To whome he was not spoken of, they shall see and they yͭ heare not, shal not vnderstande, &c.

I

go into Spaine, by the way thitherwarde I shal see you, and by you be brought on my way thitherwarde, and yet not before that I haue taryed with you for certaine daies, & haue with your good cōpany partely satisfied my desyre. And this (I trust) by yͤ fauor of Christ shal shortly be done.

Now goe I to Jerusalem, and minister vnto the saintes. For it hath pleased them of Macedonia and Achaia to make a certaine distribucion vpō the poore saintes, which are at Jerusalem. It hath pleased them verely, and theyr debters are they. For if the gentyles be made partakers of theyr spiritual thinges, theyr duetie is to minister vnto thē in bodily thynges. When I haue perfourmed this, & haue brought them this fruite sealed, I wyl come backe againe by you into Spaine. I am sure, that when I come vnto you, I shal come with aboundaunce of the blessyng of the gospel of Christ. The texte.

But at this present tyme purpose I to go to Jerusalē, to deliuer vnto the poore Jewes that there are, & are christian men, the free almes of the Macedonians, & of them that dwel in Achaia, deliuered by them vnto me For so to do they thought good, that with a sūme of mony indifferētly gathered of suche as were disposed frely to geue, to refreshe the pouertie of some that are at Jerusalem, whiche beyng poore in substaunce, are yet in godly religion riche. No man cōpelled thē so to do, but so thought they, & in my mynde, therin they thought well. forasmuche as they are bounden vnto them for religions sake, deliuered fyrst vnto them at theyr hād. And for that cause synce the people of Jerusalē fyrst departed the doctrine of Christ with the gētiles, reasonable it is, that they again depart with thē with some part of theyr mony, with suche vile reward recōpensyng yͤ precious treasure whiche they haue receiued. Thone sorte frely departed wͭ suche treasures, as belong to yͤ helth of the soules, the other frely & wyllyngly geue that, whiche appertaineth to bodily necessities. Therfore as sone as I haue herein done my duetie, & deliuered this mony to them, to whō it is purposed, (for both mynde I to deliuer it my selfe, & the money sealed, lest either any part therof be by some deceitfully takē away, or els lest my selfe might be suspected, as one yͭ hath taken some part therof, because I labor in an other mans busines for nothyng) I wil in my iourney to Spainward go by you. And though I make hastie spede into Spain to preache the gospel vnto them, yet wil I not thinke it paineful to tary & spende some tyme among you, nothyng doubtyng, but that when I shal come vnto you, I shal so come, & find you suche, yͭ my cōmyng shalbe to yͤ great glory & praise of Christ, whiles both ye wͭ godly mindes receiue me metely, & I through the helpe of God in al pointes satisfie your desyres.

For it hath pleased them of Macedonia &c.

Whē I haue perfourmed this, &c I wil come backe by you again into Spayne

I beseche you brethren for our lord Jesus Christes sake, and for the loue of the spirit that ye helpe me in my busynes with your praiers to God for me, that I may be deliuered from them, whiche beleue not in Jewry: and that this my seruice whiche I haue to do at Jerusalem, may be accepted of the saintes, that I may come vnto you with ioy by the wyll of God, and may be with you refreshed. The God of peace be with you al. Amen. The texte.

In the meane season I beseche you for our lorde Jesus Christes sake, and for the vnfained charities sake, whiche we haue by his spirit receiued that forasmuche as I can not yet presently haue your cūpany, that at lest in your godly prayers & peticions made vnto God, ye wyl helpe me labouryng & trauailyng in suche daūgerous busines, as I do, that by his helpe I may be deliuered frō the misbeleuers that are in Jury, & suche as resist the gospel of Christ that theyr malice hinder no part of the fruite of

our preachyng, and that this myne office in deliueraunce of this money, whiche I am now about to make at Jerusalē, may without any lette be pleasaūt & thākeful to the good & deuoute people there, that when this is done, as I would haue it, both my comyng by ȳ wyl of God may be vnto you ioyful, & that I may after great labors taken, be a whyle among you refreshed. But to finishe the exhortacion that I begunne, I beseche, that the God of true peace, the father, author & mainteiner of cōcorde, may alway abide among you, whiche as refuseth & goeth farre from proud and sedicious persons, so is he gotten & kept with mutual cōsent & agrement.

That this my seruice, which I haue to do at Jerusalem may be accepted, &c.

The .xvi. Chapiter.

I commende vnto you Phebe our syster, (whiche is a minister of the congregacion of Cenchrea) that ye receiue her in the lorde, as it becōmeth saintes, and that ye assist her, in whatsoeuer busynes she needeth of your ayde. For she hath succoured many, & myne owne selfe. Grete Prisca & also Aquila, my healpers in Christ Jesu, whiche haue for my life layd doune theyr owne neckes. Unto whō not I onely geue thākes, but also all the cōgregacions of the gentiles. Likewise grete the cōgregacion, that is in their house. Salute my welbeloued Epenetes, whiche is the fyrst fruite of Achaia in Christ. Grete Mari whiche bestowed muche labor on vs. Salute Andronicus and Junia my cosyns, and prisoners with me also, whiche are well taken among the Apostles, and were in Christ before me. Grete Amplias my beloued in the lorde. Salute Urba our helper in Christ, and Stachis my welbeloued. Salute Appelles approued in Christ. Salute them, whiche are of Aristobulus houshold. Salute Herodian my kynsman. Grete them that be of the houshold of Narcissus, whiche are in the lorde. Salute Triphena & Triphosa, whiche women labor in the lorde. Salute the beloued Persis, whiche labored muche in the lorde. Salute Rufus chosen in the lorde, and his mother and myne. Grete Asincritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren, whiche are with them. Salute Philologus and Julia: Nereus and his sister, and Olimpa, and al the saintes, whiche are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

The texte.

But yet by these letters I commende, vnto you our sister Phebe, who went hence vnto you, to whom I deliuered these letters to be brought thither, who hath wt all diligence succoured and sustained the christian congregacion at Cenchris, desiryng you so to receiue and vse her, as is mete for such a woman to be receiued, as for good people hath done muche, and to ayde her in al suche thynges, as she shall neede to haue your healpe in. And surely mete it is, that ye helpe her, forasmuche as she hath oftymes both succoured many other good people and me also. Grete in my name Prisca, and her husbande Aquilla, whiche is a Jewe, of the countrie of Pontus, whiche holpe me, when I was in ieopardie of the Jewes, lying in watche for me, and that did he, lest through some naughtie people the preachyng of Christes doctrine might be letted, so farforth, that for defence of my life they put them selues in ieopardy of theyr owne, as folke redy to aueture theyr liues for the sauegarde of myne, for whiche goodnes not onely I geue them thākes, but with me al the congregacions of gentiles, partly because they do for other likewyse as they haue done for me, & partly because they thynke, that the benefite, whereby I was saued, generally belongeth to all men. And salute not them onely, but also all theyr famil-ly. Grete Epenetus, for his laudable maners well worthy to be so called, &

Receiue her in Christ as it becommeth saintes.

Whiche haue for my life layd doune theyr owne neckes.

to me for this specially beloued, because I maye well call hym the fyrste fruites of Achaia, as whome of all that countrey I fyrst brought to Christes religion. Greete Maria, whiche not without ieopardye and payne, hath done muche for me. Greete ye Andronicus and Iunia, bothe my cosyns and also imprysoned somtyme with me, whiche are among the Apostles wel taken, and in the number of the. lxxii. famouse in godly religion, yea whiche go beyond me in this tytle of dignitie, that they professed Christ, before I dyd. For yf we lawfully honoure suche, as were fyrst borne of theyr parentes, how muche more lawfully ought we to honoure them, that are fyrst borne agayne in Christe? Salute Amplia, whome for his singular godlynes sake I loue with all my hearte. Salute Urban the felow and helper of my labours, in suche thynges, as apertayne to Christes gospell, and Stachis his felowe, whom I tenderly loue. Salute Apelles, whiche hath by many afflictions sufferyng for Christes sake bene well assayed, tryed and founde sure. Salute them that are of Aristobulus housholde. Salute Herodion my kynsman. Greete them, that be of the house of Narcissus, especially them, that are new borne in Christe. Salute Tryphena and Tryphosa, whiche women with theyr busye labour and care promote the gospell. Salute Persis, whome I syngulerlye loue as one ÿ hath taken muche payne in auauncyng the gospel of Christ. Salute Rufus a vertuouse and a religiouse man, and his mother whome I coumpte euen as myne owne mother also. Salute Asyncritus, Phlegon, Hermes, Patrobas, Herman, and other brethren, that are with them. Salute Philologus, and his wyfe Iulia, Nereus and his syster, and Olympa, with al good people, that lyue with them. Salute eche one another of you with a holy kysse, with a chaste kysse, without dissimulacion, and suche one, as maketh a playne profe of perfite concorde. All the cōgregacions of Christ salute you, whose good wyll and loue borne vnto you, I well knowe. And this thyng I desyre you brethren to beware of them, which sowe deuision, & gyue occasion of euyll among you, labouring to bryng you into a newe kynde of doctrine, contrarie to that ye haue receyued, laboryng to myngle christian religiō and Iewyshe ceremonies together. Knowe suche, that vpon the same ye maye auoyde them. And it is not hard to know them. For they teache not sincerely right doctrine, nor go vnfaynedly aboute Christes busynes, but go aboute theyr bealyes and other aduauntage, whyles they with flatteryng and pleasaunt wordes, rather than with holsome, deceyue simple mennes myndes, whom they easely deceyue vnder the coloure of holynes. For your obedience is in euery place spoken of abrode, for the whiche I am very glad.

Whiche are well taken among the Apostles, and were i Christ before me.

Marke them whiche cause deuision, and gyue occasion of euill.

For the fyrst step to godly lyfe is to be obedient. But yet muste euery man diligently take hede, whom he doth obeye. Simplenes is a thyng worthy prayse, but because the same suspecteth nothyng, it is oftetymes deceyued. Wherfore I would haue you in suche sort to be simple, that ye neither hurt nor deceyue any man, but yet be wyse & well aduysed to folowe suche thynges, as are good, and to auoyde suche thynges, as corrupt godly lyfe. I am not ignoraunt, that there be many, ÿ resiste the gospell of Christ, which by Satan labour to let mennes saluacion. Some persecute, some vnder

I woulde haue you wise vnto ÿ whiche is good. &c.

a false coulour of religion drawe men from Christ, & allure them to Moses law. Do ye nomore but continue on, god wyl assiste your endeuoures, who being your defēder, no cause haue ye why to feare. For as he is mightier so wyll he trede downe, & breake into pieces Satan your mortal enemie, and wyth his power ouercome & bryng hym vnder your feete, and yͭ within short time. The grace of our lord Jesus Christ be alway wͭ you al.

The texte. Timothie my worke felowe, and Lucius and Jason, and Sosipater my kynsmen salute you. I Tertius salute you, whiche wrote this epistle in the lorde. Caius my hoste & the hoste of al the congregacions saluteth you. Erastus the chamberlayne of the citie saluteth you And quartus a brother saluteth you. The grace of our lorde Jesu Christe be with you all Amen.

Timothie of Derbe my companion in preachyng yͤ gospel greteth you, & with him Lucius and Jason of Thessalonica, & Sosipater the sonne of Pyrrhus of Beroe, my kynsmen. And I Tertius salute you, whiche for a charitable zeale borne towarde you wrote this epistle, whyle Paule endyted it. Caius also one among fewe of them, that I baptized, saluteth you, at whose house I nowe lodge, and not onlye I, but all the congregacion of christiā men, to whō all he is a gentill hoste, when nede is. And Erastus chamberlayne of the citie of Corinthe saluteth you. And also Quartus a brother. The fauer of our lorde Jesus Christ be alway with you al, which my desyre god graunt to establishe and make sure.

And I Tertius. &c.

The texte. To hym, that is of power to stablyshe you accordyng to my gospel, and preachyng of Jesus Christ, in vtteryng of the misterie, whiche was kepte secrete, synce the worlde began, but nowe is opened by the scriptures of the prophetes at the commaundemente of the euerlastyng god, to stere vp obedience to the fayth published among all nacions: to yͤ same god, whiche alone is wyse, be honour & prayse through Jesus Christ for euer. Ame.

To hym that without my helpe is of power and able to stablyshe & confirme you in this kind of life, which ye haue by my ghospel learned, wherin I preache Jesus Christe, by whiche gospell Moses lawe is not vtterlye abolyshed, but the secrete purpose of god, whiche many yeares paste hath ben hydden, is now accordyng to the olde sayinges of prophetes through the brighte lyght of the gospell spreade abrode and opened, and that by the ordinaunce and commaundement of god, who hathe put vs in truste to preache and declare the same secrete misterie, that when the secret point of religion expressed in the gospell is playnly shewed to all men, wherby all worshipping of deuils is abrogate, and the ceremonies of Moses law ceale, all shoulde through fayth be obedient, and submit themselfe to god, who only hath the true wysedō, to hym (I saye) geue we thankes through Jesus Christ, to whom be glorie and prayse for euer. Amen.

Now is opened by the scriptures of yͤ prophetes at the commaundement of yͤ. &c.

FINIS.